

**History
of
Franklin
Presbyterian Church**

DEED OF FRANKLIN CHURCH

Co-owners of the said, E. S. Burgess and all
said P. S. Traction Trustee shall dispose
of the amounts received and the proceeds
arising from said sale or sales as
provided 1st. Set apart and deliver
the said E. S. Burgess his personal
property the purchase of \$500.00 as
law. 2nd. Project and Refrain S. at
costs and expenses as may be necessary
to discharge Trust. Together
with five per cent commission and
Receipts and documents to be
shown, 3rd. The Bureau shall
shall dispose of as provided
Section 71 of the Revised
Code as amended by Chap
the Public Laws of 1900 and other
laws requires. 4th. The
in Nigeria where the said E. S. B.
has been to set up the
date. That the

North Tazama }
Kauai County }
the Executive of the Hawaiian Kingdom
was this the 24th day of April
acted and set the fore the said signed
Deputy Comm. Sir John King in and as
County of Kauai, D. C. S. B. in 1892
County of Kauai, D. C. S. B. in 1892
let the Sir, in the presence of the
this Certificate be signed
James W. King, Clerk of the Court

Jos B Manly Depy, S. C.
 Paid for Registration at 5th Sec.
 O. M. Apr 15th 1915 and Registered

Range of ...

[illegible]

for ever. All that tract of land or parcel of land, situated
 lying and being in the County of Rowan, and
 being a part of the said — old tract, beginning
 and containing thereof corner — Thomas E. Elliott
 deposes and says — In a black oak, there being
 seventy eight negroes West of the place to a noble thing
 there being being some negroes East of the place
 to find in Thomas E. Elliott's East field, one pole
 to the beginning, continuing under a cross and
 one fourth and further pole over a tree and
 also all the words says notice and water course
 and all and say the appearances thereof beginning
 or in any way abating and the corner and persons
 corner and person and some are part of the above
 corner and person and some are part of the above
 night time through their property and several witnesses
 of the said corner and person and some are part of the above
 being granted to him and to George Thomas John Elliott
 William Thomas and Thomas Moore (his friend) their
 heirs and assigns to the proper use and behoof of
 the said George Thomas John Elliott William Thomas
 Thomas Moore Thomas Moore their heirs and
 assigns forever and — said Benjamin David de
 being bound to do with — Thomas John Elliott
 William Thomas Thomas — Thomas Moore that he
 the said corner and person — the said and person
 owned that he had the house — say the said for
 now desired as per his promise, and he
 said Benjamin David de being further bound to
 say all the said George Thomas John Elliott William
 Thomas Thomas Moore & Thomas Moore that
 the said corner and person shall freely and quietly to
 the said land and person — and the said land
 is for the use of the building of a church in
 the name of the Presbyterian and for all
 the said person to preach and to act —
 unless the church is taken up by a church for
 and the said Benjamin David de being — person
 present and person of the said Benjamin David
 of the said George Thomas John Elliott William
 Thomas Thomas Moore & Thomas Moore that
 their and assigns for ever and for their heirs
 the church on the said land. In testimony
 thereof the said Benjamin David de being his seal
 his hand and official his seal the day and
 year first above written.
 Signed sealed and
 Delivered in the presence of
 H. H. H. H.

By David H. H. H.

Joseph H. H. H.

Joseph H. H. H.

I, the undersigned, this 24th day of March 1850
 being duly sworn, depose and say that the above
 of Rowan County, North Carolina, to me personally
 known, who being duly sworn, depose and say
 and say: That the above is true to the best of my knowledge

Best wishes
Alice Fisher Thompson

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History of Franklin Presbyterian Church



FRANKLIN PRESBYTERIAN CHURCH

THIRD SANCTUARY 1958

by CLAUDE FISHER THOMASON

There is very little information to be found on the life of Franklin Presbyterian Church for the first 46 years. The Church and the records were destroyed by lightning.

INTRODUCTION

Put GOD first then everything will fall into place for you. God has given me the strength, knowledge, understanding, and wisdom to assemble the facts of Franklin Presbyterian Church.

There are two kinds of people that live on this earth. The people that live for and work for God. The other kind of people live for and work for satan. Who are you living and working for.

From April 2, 1829 to October 7, 1875, we will have to use the records of Concord Presbytery. The church records were destroyed when the church was destroyed by fire.

I would like to thank the following people for assisting me in gathering and compiling the information in this book and for their unending moral support.

The Historical Foundation, Montreat, N. C., Mrs. Mary G. Lane. Librarian, and her staff, were wonderful in helping me with the records of Concord Presbytery; the Rowan Library, Salisbury, N. C., History Room, Mrs. Willis M. Rosenthal, Librarian; Mr. and Mrs. Ed Hartgrove Jr.; Rev. Finley M. Grissett; Mrs. Claude Thomason Sr.; Mr. John Erwin Ramsay; Miss Beth Hough; Mr. Joe K. Hall Jr., grandson of Rev. James Davidson Hall; Rev. Jack Roger Marrow; Mrs. Lucile Thomason Lewis; Charlie A. Klutz Jr. and his staff; Mrs. Betty Overman Overcash; Mrs. Aline Thomason Penley; Mr. S. F. Miller; Mr. J. K. Rouse; Mr. Neill Buie; Mrs. Robert South Arrowood.

**THIS VOLUME IS DEDICATED
TO
GOD AND HIS HOUSE OF WORSHIP
AND
THE CONGREGATION OF FRANKLIN
PRESBYTERIAN CHURCH**



CLAUDE FISHER THOMASON SR.

Mr. Claude Fisher Thomason Sr.

by
Rev. Findly M. Grissett

Mr. Claude Fisher Thomason is a life long friend and supporter of Franklin Presbyterian Church, Salisbury, North Carolina. He now lives with his family in Concord, North Carolina. There he is a member of the First Presbyterian Church. He has served as a deacon and is a member of the Rowan Mens Bible Class. With distinction he has served as an elder and various church wide Committees.

Many sons and daughters of Franklin have meant much in the lives of many and in the Kingdom's work. For those who know the current history of Franklin

Presbyterian Church, no one member or former member has meant and continues to mean so much to Franklin as Mr. Claude Thomason. It is a mutual love because although he is living in Concord his heart is with the church fellowship at Franklin.

Mr. Claude Fisher Thomason was born October 14, 1902 to John Washington Thomason and Sally Fisher Thomason in the Franklin Community just north west of Salisbury, North Carolina. They were life long members of Franklin church. He is one of seven children; Harold Elwood, Carl Graydon, Max DeBerry, Kathleen

Thomason Shives, Leo Bernard, and Ora Thomason Pharr. On Sunday May 21, 1915 he united with the church on profession of his faith in the Lord Jesus Christ. On March 19, 1939 he was ordained an elder. He served as an able Clerk of Session from the beginning of his office till he was dismissed August 20, 1950 to the First Church of Concord, North Carolina.

It was through his vision and leadership the first Manse was erected. In 1945 as Treasurer of the Manse Building Committee with an active church membership of fifty-nine members a campaign was begun. In the summer of 1946 construction began and the manse was dedicated on August 10, 1947 at the cost of \$14,000. Under Mr. Claude Thomason's leadership again, the session began making plans for the erection of the first educational building in October 1947. On July 25, 1948 the congregation adopted the plans proposed by the building committee with Mr. Claude Thomason as chairman. He served on the Pulpit Nominating committee which sought and secured the Rev. Milton B. Faust as the first full time pastor of Franklin Church, May 23, 1948. When the church was without a pastor 1945-47 he gave strong leadership and inspiration to its members. The Educational Building was dedicated on October 9, 1949.

Since going to Concord, North Carolina he has continued his interest and support with the home church. When in 1957 the church was ready and in need of a new sanctuary, Mr. Claude Thomason was there. It was his generous gift of the materials for the sanctuary which served as an incentive for all the church members.

In March 1968, Mr. Thomason and his immediate

family challenged the Franklin Congregation in improving the Church Cemetery by a ten thousand dollar challenge fund, provided the congregation would match it for perpetual improvement. This was accepted and matched by the members. He is currently serving as an ex-officio member of the Cemetery and Grounds Committee. Many of the ideas of this development have begun with him due to his love and conscientious efforts. He continues to contribute his time and money for projects in his beloved home church.

Mr. Thomason is employed by Cannon Mills Textile Corporation as a Senior Cotton Classer Technician.

An account of this servant of God is not complete without mention of his family. He met and married the former Bess Breedlove of Durham, N. C. The day of this happy occasion was December 22, 1949. God gave to this home in Christ three fine children; Claude Fisher Thomason, Jr., Martha Thomason Hartgrave, and Bessie Thomason Baker. Over the years his family has endeared itself to Franklin. It can be said truly that this family has two church homes, Franklin in Salisbury and First Church in Concord.

Mr. Claude Fisher Thomason has gone about his daily life in a quiet unassuming way, however, he has had the fortitude to place first things first, regardless of the popular flow of events. He has carried the high principles of duty, honesty, integrity and fair play into his business life. He strives valiantly to live up to all the tenets of a Christian life and in him the words "Christian Gentleman" have been given full meaning.

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Early Americans

My fellow members of Newcomen:

The year 1776 was a year in which great things were in the making for Virginia, for the United States and for the world. Patrick Henry had electrified the colonies in 1775 in Richmond's old St. John's Church with his flaming appeal for "liberty or death," and in July of the following year, the Declaration of Independence was adopted.

In between these two epoch-making events a third occurrence with far-reaching potentialities in the sphere of education, took place in rural Prince Edward County, Virginia. On January 1, 1776, Hampden-Sydney College opened its doors with 110 students and the Rev. Samuel Stanhope Smith, a leading Presbyterian clergyman, as president.

Whereas the stimulus for the establishment of this college had come from the Hanover Presbytery, led by dynamic Samuel Davies, the institution also owed much to Tidewater Anglicans who had moved into the region in the middle years of the eighteenth century, notably the Randolphs, sons of William Randolph of Turkey Island. Peter Johnston, a native of Edinburgh, who was among the early settlers in Prince Edward, gave 98 acres of land on which to establish the college. A majority of the first board of trustees were Anglicans, among them Patrick Henry and James Madison. The Presbyterians retained control, but the institution was never narrowly sectarian. For example, Jonathan P. Cushing, a leading Episcopalian, was elected president of the college in 1821.

Today, Hampden-Sydney does have an affiliation with the Presbyterian Synod of Virginia, but its students come from many denominations, and as in early days, its trustees are not all Presbyterians.

It was decided to name the new institution for two revered fighters for liberty—John Hampden, opponent of the "ship money" tax in the reign of Charles I, and Algernon Sydney, who gave his life on the executioner's block in the cause of religious liberty during the reign of Charles II.

The role of the Presbyterians in the founding of Hampden-Sydney was crucially important. The college's establishment was due in large measure to the zeal for

learning of the members of that denomination, who have long been noted for this characteristic. And in establishing Hampden-Sydney, they established the second oldest college in Virginia, second only to the College of William and Mary. It was formally chartered in 1783.

The intention of the founders was to create a center of learning in Southside Virginia—under Presbyterian auspices—to serve as an offset to William and Mary. The latter, of course, was under the control of the Anglican church, the colony's only officially recognized religious denomination.

It is fortunate that the group which had succeeded in founding Hampden-Sydney had a different viewpoint from that expressed many years later by a man who had been listening to a speech by a distinguished Presbyterian educator, Woodrow Wilson. Mr. Wilson had just resigned as president of Princeton University, and was campaigning for Governor of New Jersey.

"That's a smart man," remarked a member of Wilson's campaign audience.

"He's smart as hell," his neighbor replied. "What I can't understand is why a man as smart as he is, wanted to spend as much time hanging around a college."

In discussing the early years of Hampden-Sydney let us be entirely clear on one point. It was a college from the moment of its establishment, although there was also instruction at the high school level. The fact that it was called Prince Edward Academy at first, is misleading. Dr. Graves H. Thompson, the eminent classicist at the college, has provided me with the "true and lively word" on this point. He demonstrates conclusively from contemporary documents that Hampden-Sydney was planned as a competitor for William and Mary, and projected as an institution providing a system of education resembling that at the College of New Jersey, namely Princeton. A survey made recently by Franklin and Marshall College to determine which are the oldest colleges and universities in the United States ranked Hampden-Sydney tenth. William and Mary was the only other Virginia institution in the first ten.

The role of the Scotch-Irish in the founding of

Hampden-Sydney is of great significance. This able, hardy and aggressive people had left the lowlands of Scotland about the year 1610, attracted by the fertile lands of Ulster in Northern Ireland. They had been eking out a rather miserable existence in their own poverty-stricken country. Being told of the bountiful harvests in Ulster—the same region where some of their descendants are involved in bitter civil war today—they emigrated by the thousands across the narrow channel which separates Scotland from Ireland. Later, the flow of Scottish emigrants increased when religious turmoil caused widespread dissatisfaction in Scotland.

By 1717, when the Scots had been in Ireland for approximately a century, economic conditions and religious considerations caused much unhappiness. About 250,000 of them decided to leave for America. The great majority entered by the ports of Philadelphia and Chester, Pennsylvania, often after stormy and well-nigh interminable passages across the Atlantic. Those who did not settle in Pennsylvania moved southward in their wagons and on horseback along the Great Valley. Thousands settled in Virginia, mainly in the Shenandoah Valley, and the rest continued on into the Piedmont regions of North and South Carolina.

The Scotch-Irish who settled in the Valley of Virginia, beginning in the 1730's, were the type of citizens of whom any country would be proud. Their desire for learning, their deep religious faith, their courage in the face of danger were qualities which caused them to be widely admired. Let it be admitted that they were aggressive and perhaps unduly pugnacious. The more pacific Germans who came down the Great Valley almost simultaneously from Pennsylvania to settle on the banks of the Shenandoah and its tributaries did not find them congenial.

The Scotch-Irish were restless and constantly moving farther and farther into the wilderness. They were great Indian fighters; they had to be, in order to survive. Their lonely homesteads were in constant danger of Indian attack. The head of the family would leave his wife and children in their isolated cabin, as he went in search of bear or buffalo meat. Their living standards were primitive in the highest degree. Few had knives and forks in the early days and their scalping knives did double duty as table utensils. Such ordinary household amenities as beds and chairs were often unknown in the log cabins which these pioneers built with their own hands. Williamsburg, the colonial capital, was a long way off, and the Scotch-Irish did not always go through the prescribed legal routine for acquiring land. They simply squatted on it, as the phrase is, and claimed it for their own.

This propensity was one reason for the saying in some quarters that "the Scotch-Irish kept the word of God and everything else that they could get their hands on."

William Byrd II, the founder of Richmond, who spent much of his life in England and hence absorbed the centuries-long English hostility for the Scots—which was reciprocated—reflected this same point of view. Byrd had sought to bring over several hundred Swiss to settle on large tracts of land owned by him along the Roanoke River, but a shipload was wrecked off the Virginia coast and most of them were drowned. Byrd remarked thereupon that he was reduced to seeking Scotch-Irish as settlers. He described them as "swarming over the country like Goths and Vandals."

I mention these few critical comments concerning a great people in order to high light their virtues. The criticisms were in some measure deserved, but they grew, at least in part, out of the very excellences of the Scotch-Irish. These restless pioneers were always pushing forward to new frontiers. They were contentious, at times, but they did not flinch in the face of dangers that would have made a less intrepid people quail. In carving settlements out of a wilderness infested with Indians and wild beasts, in confronting almost daily the perils of death and torture, these brave men and women merit our highest praise—the women as much as the men.

Some of the Scotch-Irish, led by John Caldwell, grandfather of John C. Calhoun, led a group of settlers from the Shenandoah Valley into the Staunton-Roanoke river basin of Southside Virginia. They settled along Cub Creek near the little Roanoke, and on nearby Buffalo Creek. They and their descendants had a large role in the founding of Hampden-Sydney a few years later.

The Scotch-Irish fought well in the French and Indian War, and were especially conspicuous some two decades later at the Battle of Point Pleasant in 1774. In that engagement, their great leader, Colonel Andrew Lewis of Augusta County and his "long knives" defeated the Shawnees under Chief Cornstalk in one of the bloodiest and most important battles fought with the redskins in our history. Then, in the American Revolution, the Scotch-Irish again played a conspicuous role. At the Battle of King's Mountain, under the leadership of Colonel William Campbell of Southwest Virginia, they overwhelmed the British forces, composed largely of Carolina Tories. Throughout the Revolution they were a bulwark of strength. Thomas J. Wertenbaker, the eminent historian, says that "they constituted the very backbone of Washington's army," and he adds: "At Valley Forge, when many deserted, they remained despite cold and hunger, to keep alive the waning cause." In fact, one irate Tory declared that the Revolution was brought on by "smugglers, Congregationalists and Presbyterians."

At Hampden-Sydney, which had opened its doors on January 1, 1776, a student military company was formed in July. The students, wearing hunting shirts dyed purple,

and coonskin caps, marched off to war.

It is important to note that the Scotch-Irish, who came originally from the Scottish lowlands, should be sharply differentiated from the Scots, who hailed almost entirely from the Highlands. The latter were often merchants, and hence were Tory sympathizers in the American Revolution, since they did much business with the Mother Country. It was these Highlanders who wore the kilts and tartans, and who in World War I, because of their desperate bravery, were known as "the ladies from hell."

Once peace was secured in the Revolution, Hampden-Sydney settled down to the routine of educating young men in the fundamentals of scholarship and religion. Thorough scholarship was required, while powerful and exceedingly long sermons were a part of the religious services.

In the early years in rural areas, Sunday services lasted all day in Presbyterian churches, except for an interval for lunch, during which no levity was permitted. There was an hour and a half sermon in the morning and another of equal length in the afternoon, interspersed with Bible readings, hymns and prayers, some of the prayers being forty-five minutes long. After enduring such ordeals, it is scarcely surprising that the Scotch-Irish were able to stand the rigors of Indian warfare and the terrible privations of Valley Forge.

The Scotch-Irish were not only formidable fighters in the Continental Army; they were also leaders in the bat-

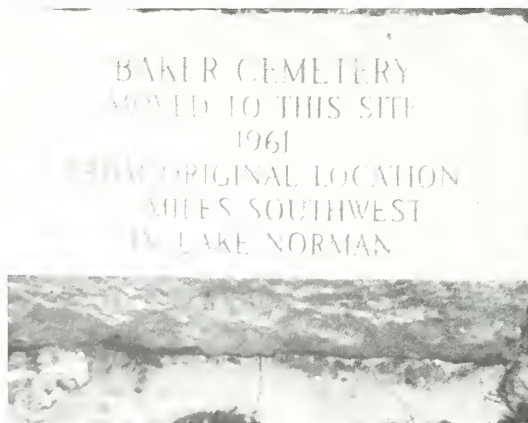
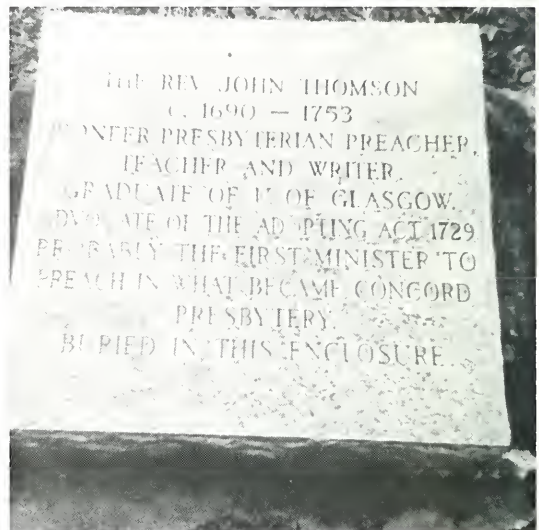
tle for religious freedom. They were in the forefront of the successful effort to dis-establish the Anglican Church. They were also powerful factors in bringing about the abolition of entails and primogeniture.

The stamina of the Hampden-Sydney boys was tested in various ways, and this doubtless contributed to their success in later years. Consider the commencement exercises for 1820. In addition to the conferring of degrees, four musical interludes and the concluding prayer, the following events were on the program:

1. *An Eulogy in Greek on Pericles.*
2. *An Oration on the Literature of Virginia.*
3. *A Forensic Debate on the Permanency of the American Republic.*
4. *A Poem on American Genius.*
5. *A Conference Between Two Students.*
6. *A Satirical Oration.*
7. *An Oration on the Superiority of Literary Eminence to Military Glory.*
8. *An Oration on Dueling.*
9. *The Philosophical Oration on the Dignity of the Mind.*
10. *An Oration.*
11. *An Eulogy on the Rev. Moses Hoge, late President of the college.*
12. *An Oration on the Unremitted Cultivation of Literature With the Valedictory Addresses.*

CENTER PRESBYTERIAN CHURCH BAKER CEMETERY

REV. MR. JOHN THOMSON



Center Presbytery Church Organized in 1765.

This is the mother church for most of the churches in this area.

The Baker cemetery was moved from where Lake Norman is now, to Center Church Cemetery. This is a picture of Rev. John Thomson tombstone, also a picture of the Baker Cemetery.

1. Mary Jane Foster, Samuel Baker, The Rev. John Thomson.
2. Margaret J. Brevard, John Franklin Brevard, James Conner, Nearly Lilly, Moses W. Wilson, & Rocinda W. Wilson, Lilly Julia, Mrs. Lilly Conner, James Conner.
3. Mary wife of Isaac Mason, Holhet Hamah, Ester wife of Robert Hannah, Margaret J. Wilson, Benjamin Wilson, Amuel Wilson, John Wilson, F. T. Carter.
4. Ester C. Daug. of J. H. & M. P. White, Dorcas Wilson, Sarah D. White, T. P. White, Edward Gmgs.
5. Mary Lawson, Hugh Lawson, David Lawson, John Mcconnell, Sarah Mcconnell.

COLONIAL THIRD CREEK

1. The **"Third Creek Settlement"**. The white population development of Piedmont North Carolina began in the 1740's, first in Anson County, which was formed from Bladen County in 1749. The increase in population led to the formation of nine counties in western North Carolina between 1749 and 1775. Orange County was set off in 1752, and Rowan in 1753.

Rowan Was Prairie. John Lawson was the first man to write extensively about North Carolina. In 1709, he published a work entitled **A History of North Carolina**. The book is not strictly a history but rather a descriptive report on early North Carolina; yet is invaluable to historians. In 1702, Lawson made an extensive journey through North Carolina. The book, a narrative of his sojournings, describes the country, the manners, and customs of several tribes of Indians whom he visited. He traveled a portion of Piedmont North Carolina, including a section of the Yadkin Valley. He crossed the Yadkin River near what was later known as the Jersey Settlement, or Trading Ford, not far from the present town of Spencer. Many think that Lawson was the first white man to see Rowan County. Among other things he reported that there were "Few trees which are very short, and stand at a great distance from one another".¹

Dr. Jethro Rumble in his **History of Rowan County**, published between 1878-1888, wrote of his acquaintance with an elderly man who recalled the time, "When the highlands between Fourth Creek and Third Creek were open prairie, covered with grass and wild peavines, and that the wild deer would mingle with their herds of cattle as they grazed".²

Mr. Bill Sharpe, prominent North Carolina geographer and historian, has written: "Not in 150 years has any one seen it, but once North Carolina had a prairie land, rolling plateau pampas which embraced much of the Piedmont."³

More than a hundred years ago Dr. E. F. Rockwell, a professor in Davidson College, and at one time Pastor of the First Presbyterian Church of Statesville, described the country as follows:

When this country first came into their possession, it is represented as being most desirable land, very much like the famed prairies of the west, and altogether different in

quality and appearance from which it now is. It was open and most clear of timber, so that the sight could reach a great distance. The undergrowth was kept down by the Indians burning it over so often. The bottoms were thick cane-brakes, and the hills and plains were covered with a natural growth of wild peavines, which furnished abundant pasture for stock of all kinds, which needed little attention even in winter. Buffaloes, wolves, bears, deer, panthers, etc., roamed through all the land, furnishing provisions for the early settlers as well as the savages. There are traditions connected with many spots where the ancestors of the present inhabitants saw immense herds of buffaloes.⁴

Dr. Rockwell, as will be shown in a later chapter, once served as Stated Supply of Third Creek Presbyterian Church. In 1880, he purchased the old Captain John Kerr estate, which lay across Third Creek stream, opposite the home-site of his brother-in-law, Samuel Young. This was about two miles from the Church. The building, erected by John Kerr about 1752 is a log structure, and is probably the oldest house in Rowan County still used as a residence.

Dr. Rockwell made a thorough study of Rowan's early history, and though he indicates that large sections of the land were prairie, it should not be assumed that all the land was exactly as you would see it on the western plains today. Here and there were wooded areas, sometimes even great forests and giant trees.

The Third Creek Stream. One of the tributaries of the Yadkin River heads not far from Taylorsville in Alexander County, flows through Iredell County immediately south of Statesville, and on through the western part of Rowan County. This is historic **"Third Creek"**. From the point where it crosses the Iredell and Rowan County line, it runs virtually parallel with Fourth Creek, the two being separated in distance by about two miles until it travels some distance below the village of Woodleaf. At this point the two converge, and the combined streams flow into the South Yadkin River, a little farther eastward.

Names of Original Settlements. A number of other Rowan County communities or areas, established in earliest times, had similar names to that of Third Creek; that is, they were known as "Settlements". There was the "Cathey Settlement" where Thyatira Presbyterian Church is presently located, and named for the Cathey family. This was the first family to locate in that com-

munity, and the Cathey community may have given to Rowan County its first settlers. These early Rowan residents in many instances, followed the custom of naming their communities and churches for streams of water; for example, the "Coddle Creek Settlement", named for a creek heading near the town of Mooresville; and the "Fourth Creek Settlement", embracing the territory in and around the town of Statesville, and named for the stream of water previously mentioned. Generally, the church was given the name of the settlement in which it was located, such as Coddle Creek Church, Rocky River Church, Fourth Creek Church, Fifth Creek Church, and Third Creek Church.

The Scotch-Irish. The people who secured the earliest land grants and made their homes in the Third Creek area were Scotch-Irish. They were the founding fathers who not only established their respective communities, churches, and schools, but also contributed much to the building of their county and state. Who were these Scotch-Irish? A people whose religious faith and principles had been fashioned by generations of hardship, persecution, and struggle. The term Scotch-Irish might carry the idea to some that these were descendants of marriages between Scot and Irish peoples. But such is not the case.

Our Scotch-Irish forebears had been transported by English Sovereigns from the Lowlands of Scotland to Ulster or North Ireland. The transplanting came about in this way. In the reigns of Queen Elizabeth I and of James I, Ireland suffered greatly from rebellions, pestilence, and famine. These conditions greatly decreased the population in the Province of Ulster. This enabled King James to easily confiscate half a million acres in Ulster which at that time embraced nine counties. About the year 1610, James began to establish his ULSTER PLANTATION, moving large numbers of people from Scotland and England into counties of North Ireland. The Scottish newcomers being thrifty, energetic, and skillful, soon made Ulster famous by its prosperity. The new inhabitants became extensive raisers of cattle and sheep, and they developed woolen and linen manufacturing on a large scale. This cut into English trade to such an extent that the British Government began to enact laws that made it difficult for the Scotch in North Ireland to market their products. Not only was life made hard for them economically, but they were also persecuted for their religious faith. "Under the first Test Act of 1704, Ulster Presbyterians were excluded from holding civil and military offices, from practicing law, or from teaching school, and were denied many other civil and religious rights."⁵

Scotch-Irish Migrations. It was not surprising, therefore, that as opportunities opened for establishing homes in America, many came to this country. This

movement has been called the Scotch-Irish Migration. "Between the years 1705 and 1775 five hundred thousand Scotch-Irish migrated to America."⁶ Many of these at first settled in Pennsylvania, later moving down through the Valley of Virginia, and at last settling in the fertile Piedmont section of the Carolinas. By 1750 this movement into western North Carolina was increasing at a rapid pace, many settling between the Yadkin and Catawba Rivers. "In a single winter more than a thousand Scotch-Irish wagons passed through the little village of Salisbury."⁷

The First Third Creek Settlers. Out of such a background came the men and women who established the original "Third Creek Settlement". The first white man locating in this whole Third Creek area was Samuel Young. On March 25, 1751, he secured from the Royal Governor of North Carolina a warrant for 400 acres of land, and soon thereafter erected his residence on the south side of Third Creek near the present town of Cleveland. Born in North Ireland, he had come as a young man to Pennsylvania. The Tax Records of Chester County, Pennsylvania, show Samuel Young as a resident of New Garden Township from 1748-1751. After 1751 he does not appear in the Pennsylvania records, but as shown above, appears during that year on the banks of Third Creek in Rowan County, N. C.⁸ In Pennsylvania he had married Margaret, daughter of William McKnight, a prosperous resident of Chester County. After Young's location in North Carolina, McKnight also moved southward, he and his family settling in the Coddle Creek section. Following Young within a year, was his brother-in-law, John Kerr, who had married Janet McKnight. As previously noted, he secured his first grant of land in 1752, adjoining that of Samuel Young on Third Creek.

Land: How Secured? How did these early settlers of Third Creek and other communities acquire their land? Well, in several ways. Obviously, the Third Creek land was unoccupied prior to 1750, except by bands of Indians who freely roamed the territory here and there. It is possible that a few white families may have settled early as "Squatters", waiting for the opportunity to secure land titles. Obviously, however, these could not be secured until contact was made with a land agent representing either the North Carolina Colonial Government or the Earl of Granville. Therefore, in some instances, a family of squatters would be able to erect a dwelling-house and live on a tract of land a number of years before coming into legal possession. At this late day, however, it is practically impossible to point out individual families of this area whose forebears acquired land as squatters.

Granville's Portion. Students of Colonial History will remember that all of North Carolina from 1675 to 1729

was held by eight Englishmen known as Lords Proprietors. In 1729 seven of the Proprietors sold their part of Carolina back to George II. Earl Granville, however, did not turn his part back to the king, and the boundaries of his goodly portion of the Colony were fixed in the year 1743. All of Rowan County (then part of Bladen County) was in Granville's portion; thus, the Third Creek Settlers would obtain their grants not from his Majesty, George II, and later George III, but from the agents of Earl Granville.

Transportation By McElwraith. One of the earliest of the Third Creek Settlers was John McElwraith. Next to Samuel Young, he was probably the largest land owner in the whole area. In various records and documents, his name has been given many spellings. It has appeared as: McElwrath, McElrath, McLlwrath, McLlrrath, McColroth, McColrath, McLurath, McLewrath, Muckelwrath and McElwraith. Most of the Rowan records showing his land titles, etc., give his name as McElwraith.

John McElwraith was probably born in Scotland,⁹ though he could have been a native of North Ireland. Evidently as a boy or very young man he came to this country with his father's family. He appeared in the Tax List of Chester County, Pennsylvania in 1740.¹⁰ Within a few years he moved to the Valley of Virginia, for in 1747, his name appeared in the membership of the Tinkling Spring Church in Augusta County, Virginia. That year, the Pastor, Dr. John Craig, baptized McElwraith's four children: Thomas, Agnes, Hannah and Jean.¹¹

By 1753, the year in which Rowan County was formed, many families were locating in the Third Creek Settlement. Among them was John McElwraith, who, on November 26th, obtained his first grant of 640 acres of land on the north side of Third Creek. "McElwraith was evidently a man of means, for he acquired nearly three thousand acres on Third Creek between 1753 and 1759, North Carolina Land Grants VI, 187, 188, 198."¹²

In thinking of the rapid development of Third Creek and other Rowan Settlements of the early 1750's, one marvels that so great a number of the settlers were able to make the long journey with their families and household effects, from Virginia, Pennsylvania and other northern points, especially those who had no livestock and moving equipment. In this connection, McElwraith is credited with rendering a most helpful service. "Some of these grants were given him (McElwraith) for transporting persons, bringing in settlers to North Carolina, and for each settler 'fetched in' he received 50 acres of land, and the settler received land also."¹³ Evidently these were concessions made by the Earl of Granville and his land agents, encouraging families to settle in these areas. This is further evidence that McElwraith was either a man of means, as Robert Ram-

sey believed, or that he rapidly acquired considerable means, for a large service of this kind would require a goodly number of horses, wagons, etc.

Rev. James, son of George Knox, was born and reared on land directly across Third Creek from the John McElwraith estate. Knox stated: "A man by the name of McElwraith owned a great amount of land on both sides of the creek probably, and had large droves of horses."¹⁴

At times McElwraith held responsible positions in the public affairs of Rowan County, sometimes as Road Commissioner, and in various other places of work. He served one or more terms as Constable, receiving his first appointment to this position on October 12, 1754.¹⁵

"Samuel Young, Planter". The Provincial Government seems to have acquired tracts of land of considerable size from Granville, because, as noted above, Samuel Young's first grant of 400 acres was from the North Carolina Colonial Government. By the time Rowan County was set up, he, John Kerr, and a number of others had already secured many thousands of acres in the Third Creek Settlement. Samuel Young himself, eventually came into possession of 6,600 acres in Rowan. These together with an additional 7,000 which he held in Anson and Mecklenburg Counties, made him the owner of nearly 14,000 acres. In many documents of that generation he is referred to as "Samuel Young, Planter", the term indicating that not only did he own large tracts of land, but that he was also the possessor of 50 or more slaves, and was not just an average farmer.

The traveler who leaves Salisbury on the Western North Carolina Railroad, after passing over Grant's Creek and Second Creek, will begin to see, on his right, a wooded range of hills or small mountains looming up nearby. It is only a few hundred feet in height, yet high enough to be seen for twenty or thirty miles around. Here the Indian's watchfire, or signal fire beacon, would have flashed its light to different mountain peaks — to Dunn's Mountain, to the Pilot, and to King's Mountain, sixty miles away to the southward. This eminence is called YOUNG'S MOUNTAIN, and is named after Samuel Young.

Somewhere about 1750 an Irishman (Samuel Young) came over the waters, and joined in the stream of emigration that was flowing through Western Carolina. With a skill that marked him out as a man of foresight, he selected, entered, or purchased a body of land containing not less than four thousand acres, the richest in Rowan County. It lay up and down Third Creek from the Church to Neely's old mill, a distance of three or four miles and included the mountain mentioned above.¹⁶

Scotch-Irish Terminology In The Third Creek Area. As previously noted, most of the early Third Creek Settlers were Scotch-Irish. The Scotch-Irish terminology has adhered to these people down through succeeding generations. The name of the Masonic Lodge which meets in the town of Cleveland, two miles from Third Creek Church is "Scotch Ireland Lodge, A. F. & A. M." And

to the northwest is an area embracing a goodly section of the Third Creek Congregation known as "Scotch Irish Township".

2. Period of The French and Indian War. Three things should be noted particularly in this period of approximately ten years: the retirement and settlement of the Rev. John Thomson; the journey of the Rev. Hugh McAden; and the early effects upon the Colonists of the French and Indian War. All three of these had a close relationship to the Third Creek Settlers.

Thomson's Preaching Stand. True to the nature and practice of American Colonists in general, the Cathey Settlers and Third Creek Settlers, from the very beginning, began planning not only for preaching services, but to effect organized Churches as soon as possible. Cathey's Meeting-House (name changed to Thyatira in 1764) undoubtedly was the first Presbyterian Church organized in Rowan County. Settlement of the Cathey community had started at least a year or two earlier than that of Third Creek. The original Third Creek Settlers, particularly the Kerrs and Youngs were closely associated in business and county affairs with the early families of the Cathey community. Samuel Young owned a large tract of land adjoining the Cathey Meeting-House property.

Brandon was a very prominent family in the early days of Rowan County. Two or more branches of this family located in the Cathey Settlement. James Brandon, however, as will be shown in a later chapter, located within the bounds of the Third Creek Congregation. The above mentioned persons and others of their respective communities were zealous in promoting religious work and worship. They had some early success, crowned by removal of the Rev. John Thomson in 1751, from the Valley of Virginia. In that same year he began itinerant services in this area. *The Presbyterian Encyclopedia* says that Thomson visited North Carolina in 1744 and again in 1751 and that he died in 1753 in Centre, N. C.¹⁷ William Henry Foote also, in *Sketches of North Carolina*, mentions Thomson's two visits to North Carolina, but gives very few details. Rumble gives the best account of Thomson's work in this area. He wrote:

The Rev. John Thomson came into this region as early as 1751, and settled near Centre Church. He preached at Fourth Creek, and various other stations in Rowan County for about two years . . . He had one Preaching Station near where Third Creek Church now is.¹⁸

This station could have been a stand under a large tree, or a brush arbor. It was on land owned by Samuel Young, and probably on what is now the site of the church.

Since Thomson was the first minister whose voice echoed over the Third Creek ground, some mention

should be made of his background, his work, and especially his influence in this area. In 1952 a memorial to him was adopted by Concord Presbytery, at which time a monument was erected to his memory at his grave. There had been no marker at his grave up to this time. The following quotations from this memorial help to clarify his place and work in the life of our church.

THE REV. MR. JOHN THOMSON 1690-1753

The Rev. John Thomson, pioneer, teacher and writer, was graduated from the University of Glasgow with the degree of M. A. in 1710-1711. He was licensed to preach by the Presbytery of Ardmagh, Ireland, June 23, 1713.

He came to New York with his wife and family in 1715. He was an original member of the General Synod of the Presbyterian Church which met first in September, 1717, and was twice elected Moderator of that highest Court of the Church, in 1719 and again in 1722. He was first to propose by overture to the Synod the adoption of the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the Book of Church Order as the Standards of the Presbyterian Church in America. This Adopting Act was finally passed in 1729. For 35 years he served Churches in Delaware, Pennsylvania and Virginia, pioneering in the latter state in 1738 or 1739, and again in a settled Pastorate in 1744-51.

At the General Synod at Philadelphia, May 24, 1744, 'a representation from many people in North Carolina was laid before the Synod, showing their desolate condition, and requesting Synod to take their estate into consideration . . . Ordered that Mr. Thomson correspond with them' (Synod's Records).

Several historians say he visited North Carolina in this year 1744, soon after his settlement in Virginia.

However, we have no positive proof of his presence here until 1751. If he made the trip to North Carolina as early as 1744, it is not likely that he came beyond the Yadkin River as settlement was very sparse in this region at that time.

He came to North Carolina in 1751, probably in the summer, and built a cabin near the home of his son-in-law, Samuel Baker, who was one of the earliest settlers on Dawson's Creek . . .

Local tradition and the best authorities say that at his death in 1753 his daughters had him buried under the floor of his house. Some years later, 1757 or 1758 Samuel Baker, his son-in-law, died, and according to the family and local tradition, was buried beside his father-in-law, thus beginning what is still known as Baker's Graveyard . . .¹⁹

Within the last few years, by means of construction of a huge dam on the Catawba River, the site of Baker's Graveyard is now covered with water. But before the area was flooded, Thomson's grave was removed a short distance to the historic cemetery of old Centre Church at Mount Mourne.

From the deed to Cathey's Meeting-House property dated January 18, 1753, reliable deduction can be made that John Thomson was Cathey's minister at that time. He was then engaged in a keen controversy raging among

American Presbyterians. Since this controversy had a profound influence on the religious attitudes of the Scotch and Third Creek Settlers, it is well to take note of the issues involved.

The General Synod, as noted in the Thomson Memorial above, was the Synod of Philadelphia, formed in 1717. In 1741 this Synod, divided by the Old Side and New Side controversy, separated into two Synods, the Synod of New York, representing the New Side, and the Synod of Philadelphia, the Old. This schism lasted seven years. The two Synods re-united in 1758. The split was the result of a twofold controversy. One point of difference related to the education of young men for the ministry. The Old Side forces felt that ministerial students should cross the Atlantic and do their theological studies in the Scottish Universities, while the New Side thought they should remain in America and pursue their studies in the colleges recently formed in this country. A second cause of the division went deeper. Beginning about 1735, a "Great Awakening", as it was called, i. e., an intensive revival movement swept through the Colonies, especially in New England and the Middle Atlantic areas. Among the principal leaders in this movement were great preachers like Jonathan Edwards and George Whitefield. The New Side forces were enthusiastic in their support of this awakening, while the Old Side would have none of it. The Old Side felt there was entirely too much emotion in this kind of religious experience.

It was the old conservative Synod of Philadelphia which promoted the earliest Presbyterian development in the North Carolina Piedmont.

The Presbyterian Signers The Declaration of Independence 1776-1776

JOHN WITHERSPOON

John Witherspoon (1723-1794) was the only active clergyman to sign the Declaration of Independence. Born in Scotland, he was called to the presidency of the College of New Jersey (Princeton) in 1766, and arrived on the shores of the New World two years later.

A man of great talents and extensive interests, Witherspoon crowded many activities into the twenty-six years he lived in America. In addition to his distinguished role in the Continental Congress, he served as a member of the New Jersey Senate, the New Jersey Assembly and the state constitutional convention in 1787. As the sixth president of Nassau Hall, he also carried on the pastoral duties at the Presbyterian Church in Princeton.

Witherspoon was an influential leader of the Presbyterian Church and in 1789 presided at the opening session of the first General Assembly of the Presbyterian Church in the United States of America.

Regulations

It is expected that the scholars shall be in school at 8 o'clock in the morning, to enter the school house in a quiet & orderly manner as given immediately to the study of their lessons. They shall study with care and keep quiet during school hours. No playing or noisy noise allowed in the school house during playtime or recess, and no noise is to be carried on from into the school house at any time.

Now

Regulations

Merit marks will be given each week and month to those who stand head in the spelling class, those receiving the highest number of merit marks in each class will receive a premium at the close of a school. Those who are not present by 10 minutes after 8, will be required to render a satisfactory excuse, and failing to do so shall receive a mark of demerit, and anyone violating any of the foregoing rules shall receive a mark of demerit, and for every five demerit marks, they shall lose one merit mark.

1880

W. M. P. Teacher

ROWAN SETTLERS BROUGHT RELIGION FROM OLD WORLD

By James S. Brawley
Post Staff Writer

A desire for religious freedom was not the attractive force that drew thousands of settlers into Rowan County in the middle of the 18th century. It was land.

Although not free, land was very cheap in northwest Carolina. Whereas 50 acres sold for seven pounds 10 shillings (\$37.50) in Pennsylvania in 1750, twice that much could be purchased in Granville's District of which Rowan was a part for five shillings (\$1.25).

Overcrowded conditions in the middle colonies combined with Indian troubles, boundary disputes, high cost of consumer goods all were forces, that propelled settlers toward the South and into Piedmont Carolina.

Yet these peoples brought with them their religious heritage from the old country that had stood the test of time in the new world. Regardless of denominational differences they all shared one thing in common. The church, stood as the primary basis of government on the local level.

An early Rowan settler regarded himself first as a member of a particular church congregation, then as a citizen of the county in which he lived. From this the term "bounds" of a particular congregation came into being. For instance a member of Center Church lived within the bounds of that church. It would be most unusual if family lived near Thyatira Church and attended Center Church a dozen or so miles to the west.

The church in the 18th century was the center for the life of a rural people. The church was the gathering place where any important business was transacted or social event held, and while the county court handled land titles and serious crimes, the church took care of most legal cases between members of a particular congregation.

Law suits that could be settled by the church were. Members of the same church who got into land disputes more often than not let the church officials decide the matter. And of course, morals were strictly attended to by the church in matters of marriages, sexual liberties, thefts, and minor crimes.

The church then, for the early settler was the center of

his life and many a head of family never saw the county seat in his entire life. Everything that could be settled by the church was. This was natural, as the distance to his church was much shorter, often, than the distance to the county court. And it was far cheaper.

This practice of church control or grassroot level continued even up to the Civil War. And it was the general practice of every denomination in Rowan County.

What education there was in the county was carried on by the churches. Few "Old Field" schools existed in Rowan in the early days. Ministers such as The Rev. Charles Storch, Gottfried Arendt, Samuel E. McCorkle, James Hall and Dr. David Caldwell conducted fine schools for the children of their congregations. Although few in number these ministers comprised the best educated men in the county many receiving their degrees in Europe or at the College of New Jersey (Princeton).

Whereas the church formed the keystone for local government, education and society in the rural areas, it was almost absent in the towns in the Granville District. It was not until 1768 that a church was erected in Salisbury and not until 1825 that a second one was established. And for a long period following the Revolution there was no organized religious demonstration in the county seat.

Authors such as Rumble, Wilson and Hunter have emphasized the devout, God-fearing qualities in the early settler. Yet there is considerable evidence to indicate that they had the same human failings common among their descendants today.

Just as the case today, petty offenses were common, major crimes less so. No one was executed for murder in Rowan from 1753 to 1762, but other types of crime were common and sometimes comical.

One man by the name of McIwrath was termed a barbarian for refusing to allow the original members of Third Creek Church to make roads through his land to attend church.

PRESBYTERIAN

The first religious group to enter Rowan County were the Presbyterians. This is evident as they took up the best lands in the county. Their German neighbors consisting of Lutherans and German Reformers came a short time later. The English consisting of Anglicans and Baptists were here at the earliest, but far few in numbers.

Robert Ramsey states in his monumental work "Carolina Cradle" that James Cathey and his son, George "were leaders in the organization of what was probably the first English-speaking settlement to be established in North Carolina (or indeed, in the entire South, exclusive of Virginia) so far from a navigable river."

Moreover, he avers that it was on George Cathey's land that the settlers constructed the earliest known religious edifice west of the Yadkin-Thyatira Presbyterian Church at present Mill Bridge.

At least 14 families were in the "Irish Settlement" as Thyatira was then called by the spring of 1749 and the number of newcomers increased rapidly thereafter.

Another early Presbyterian settlement congregated on the upper reaches of David's Creek in present Iredell County that became the nucleus of the Center Presbyterian Congregation established sometime between 1752 and 1755.

The Fourth Creek congregation at present Statesville was established shortly afterwards consisting of Scottish and Scotch-Irish from Pennsylvania and Maryland. The congregation's most distinguished son, William Sharp, a member of the Continental Congress, drew a map of the early bounds of Fourth Creek Church, the original of which is in the Statesville Public Library.

From these churches others were later formed. The nearest neighbor of Thyatira is her daughter, Back Creek, set off in 1805 as a result of the great revival of 1802. Members of Thyatira who agreed that the revival movement was the right course and against the opinion of the Rev. S. E. McCorkle pulled out and established their own church five miles distant on Back Creek. The present church building was erected in 1855.

Third Creek Church and Unity Church, located five miles further east, were organized probably about the same period in 1792. The Rev. James D. Kilpatrick is thought to have been the first pastor of these churches. It was Kilpatrick who also organized Joppa Church now removed to Mocksville but at that time in Rowan County.

Bethpage Church situated midway between Thyatira and Poplar Tent was organized before 1795. Here Orange Presbytery met the last time before the Concord Presbyterian was set off.

FRANKLIN

Another offshoot of Thyatira is Franklin Church organized by the Rev. Franklin Watts in 1829 and has been generally associated with Joppa in pastoral connections.

Although the Rev. S. E. McCorkle held services in Salisbury at the courthouse, on church organization, was effected in the county seat until 1821 when the Rev. Otis Freeman, principal of the Salisbury Academy, established the First Church in 1825 the Salisbury Presbyterians erected their first church building.

These Presbyterian enclaves not only formed tight political units, but also provided education for children of the congregation. Presbyterians, unlike their German neighbors, took the lead in political activity in the county throughout the colonial period and extending even to the Civil War. Presbyterian candidates were generally assured of votes from their own groups and thus became leaders of political thought in Rowan.

Names on the Rowan Committee of Safety are Scotch-Irish indicating their religious affiliation. The military leaders in Rowan during the Revolution — Griffith Rutherford, Matthew and Francis Lock — were all Presbyterians. And so it goes down through history until at least 1860.

Their efforts in education paid off. First there was Crowfield Academy first run by the Rev. David Caldwell that educated many of the Presbyterian Church from the bounds of Center Church. Later in 1793 the Rev. Samuel E. McCorkle opened a grammar school called the Zion Parnassus Academy one mile from Thyatira Church. McCorkle had headed the Salisbury Academy established in 1785 and closed in 1792. He was a prime mover in the establishment of the University of North Carolina and barely missed being named its first president. McCorkle Square on the University grounds is named for him.

Likewise the Rev. James Hall, the soldier-preacher of the Revolution and pastor of the Fourth Creek Congregation, established Clio's Nursery on Snow Creek in present Iredell County shortly after the Revolution. Besides this "Nursery" Hall opened at his own house an "Academy of Sciences." Primarily a mathematician (he was offered a place as mathematics teacher at graduation from Princeton) he was also an English scholar and wrote the earliest textbook in North Carolina on grammar.

Dr. Hugh R. Hall gathered around him the youth of Rowan and Iredell counties at Bethany Church to teach them the classics and mathematics at Ebenzer Academy in present Iredell.

Rowan Presbyterians were the leaders in the establishment of Davidson College in the 1830s. It was a Prospect Church, Rowan, that the college was organized in 1836.

THE PICTURE OF THE FIRST CHURCH AND MEETING HOUSE



This sketch depicts the first church and meeting house as the artist and the author believe it could have looked when it was erected in 1828. This drawing is based on all the information we were able to find and our ideas and feelings of what the first congregation would have erected for their Lord. This church served the community until it was destroyed by lightening, along with church records, sometime between the spring of 1874 and the spring of 1875.

Prior to building the first church the congregation met in a log cabin, commonly called "the meeting house", which doubled as the school house and center for public gatherings. It was located in about the middle of the present cemetery, near the granite wall.

As time passed, the congregation grew and the cabin became a less than adequate place to worship God so, they decided to purchase land and erect a beautiful sanctuary. For this project they purchased twelve and one fourth acres of land from Benjamin Howard for thirty-seven dollars and fifty cent. From this land came the basic structural material for the first and second churches. The first trustees for Franklin Church were George Thomason, John Elliott, William Hethman, Forrester Monroe and Thomas Kincaid.

Later when the first church was destroyed by lightning the second church was erected. It was completed and dedicated on October 7, 1875.

FRANKLIN CHURCH ROWAN COUNTY

NOVEMBER 22, 1875 COPY

"On Sunday last new Presbyterian Church, at Franklin, in this county was dedicated to the worship of Almighty God. Accepting the offer of a seat behind Capt. P. B. Kennedy's span of bays, we drove out to find an immense concourse of people assembled, including quite a number from town. The church was packed at an early hour, not more than half the crowd being able to squeeze in. Two sermons were preached, and the rite of baptism, and the sacrament of the Lord's supper administered, in addition to the dedicating services. Between the sermons the whole grove was spread out with tables, loaded down with dinner, and all present are amply fed. The new church is a credit to the Franklin people. It is a handsome frame structure, 36 by 58 feet, including vestibule, above which is a gallery. Painted within and without, with handsome pulpit, elegant lamps, comfortable pews, convenient book racks, etc., and will seat nearly as many persons as any church in Salisbury.

There was a protracted service at this church from Thursday of last week to Monday night of this, conducted by the Rev. Mr. Mack, of Rocky River; Rev. Mr. Crawford, the Evangelist; and Rev. Mr. Rumble, of Salisbury, resulting in an addition of 12 members.

The community at Franklin is one of the most thriving to be found anywhere, and of it we shall have more to say hereafter. By the way, we learn from Maj. N. F. Hall, how this church came to be named Franklin. The Maj. says he went to school there in 1821, and at a little later time Rev. Franklin Watt, a Presbyterian divine, preached in a school house near where the present church stands. During his ministry, probably about 1826, a church was built, and in his honor it was named Franklin, which name the community, and eventually the township took. "He, being dead, yet speaketh."

* * *

"It was not long, however, before members undertook to rebuild. The Carolina Watchman published in Salisbury announced on May 6, 1875, that bids for the new church at Franklin were in the hands of William Thomason and that A. L. Hall was chairman of the building committee. Five months later the Watchman carried a news story that "the elegant new church at Franklin is completed, built by John Fraley and George Shuman, which speaks well for their skill as mechanics." Members undertook this task without the services of a minister and it was some time before they obtained one."

"Meanwhile the community of Franklin was growing and the editor of the Salisbury newspaper took note of it in September, 1875. Franklin is the name of a stylish little village running up in Franklin Township about four miles from Salisbury. It already boasts of two churches,

a splendid school called the Franklin Academy; a carriage manufactory, a steam saw and grist mill and cotton gin and a blacksmith shop. The article continued to say that other new buildings were in progress and that excellent buggies were being turned out by Charles L. Reaves."

"Franklin was formally established as a community in 1884 when a post office was installed there on May 1st with John L. Ketchy as postmaster. But it went under the name of Zeb and not Franklin. The village was served with daily mail by the Mocksville line, passing to and from Salisbury."

"With the establishment of Zeb the Carolina Watchman proudly announced that Franklin is growing up and prosperity seems to be the lot of the place. Mr. J. L. Ketchy has a large store, where the post office was located, and they have a good school and neat churches, all supported by an intelligent and thrifty community."

* * *

FRANKLIN

Franklin was formally established as a community on May 1, 1884, when the post office was installed, however, the post office was called "ZEB". The first postmaster was Mr. John L. Ketchy who owned and operated a large general store. The post office was located in the southern end of the same building that housed the store and a splendid school called Franklin Academy. The school was run by Rev. H. M. Brown, assisted by L. P. Sherer. This large building was situated south of Ridge Road West and facing the New Mocksville Highway (Now Highway 601). Another large building housing a blacksmith's shop and a buggy manufacturer, faced Ridge Road East from the North. And yet another large building located North of Ridge Road West and facing the New Mocksville Highway, there was a steam cotton gin and grist mill. Behind these operations was a steam saw mill. This made up the business section of original Franklin Community.

* * *

There is a community about four miles west of Salisbury in Rowan County, N. C. with a post office named "Zeb". In this community the Presbyterians had a meeting house they used before they built their first church in 1828. This meeting house stood about the middle of the present cemetery and about two hundred feet northwest from the present church. In this meeting house in 1828 the Rev. William Franklin Watts organized the church, which was later built and was located about fifty feet west of the present church. In this same year on April 28 the church purchased twelve and one half acres of land from Benjamin Howard for \$37.50. The deed for this land was not recorded in the Register of Deeds office

in Salisbury, N. C. until 87 years later in April of 1915.

The newly organized congregation named the church after the Rev. Watts and about this time Franklin Church began praying that the Concord Presbytery would take them in and make them a member of the Presbytery, which they did on April 2, 1829. The township took on the name of Franklin in 1868, replacing its former name of "Zeb" and Franklin is the name of the township today.

The second sanctuary of Franklin Church was constructed between 1874 and 1875. The sanctuary was thirty feet wide and sixty feet long. The main structural lumber was forest pine and the roof was red oak shingles, which were made on the job. The outside was weather-board 7 inches wide and $\frac{3}{4}$ of an inch thick. The inside was sealed with 6 inch wide by $\frac{1}{2}$ inch thick tongue and grooved planks. The pews were forest pine planks 14 to 16 inches wide and $\frac{1}{4}$ to $1\frac{1}{2}$ inches thick. The flooring was tongue-and-grooved forest pine planks 6 inches wide and $1\frac{1}{8}$ inches thick. The lighting system consisted of oil lamps. There were ten lamps on the outside walls and two lamps on stands in the pulpit. The heating plant consisted of two wood burning stoves, one on the right and one on the left. These stoves were half-way up each isle on the outside wall, but the flue was in the middle of the church. Pipes ran from the stoves to the flue and this helped to heat the church.

When you entered the vestibule there were two isles, one on the right and one on the left. The women used the one on the right and the men used the one of the left. Also, there was a partition in the middle of the church about 30 inches high. The women would take the girls in on the right and the men would take the boys in on the left. Over the vestibule in the balcony there were pews that the slaves occupied during the church services. There was a small foot pump organ that was located in the front on the right side of the church where the ladies sat. Besides the two lamps on stands in the pulpit there was a two seat upholstered straight back couch that the ministers used. There were two additional small chairs and a small table located in the pulpit and used by the ministers.

* * *

FRANKLIN COMMUNITY

The Community of Franklin is one of the greatest in North Carolina. It has families that live and work for God. This community has the reputation of building the first Church in 1828, then calling a minister; building the second Church in 1875, then calling a minister; building the Manse, without a minister; and Planning and starting the Educational Building, and the third Church, again, before the minister arrived in Franklin. This is just a

small portion of the evidence which indicates the real Christian fiber in the Franklin Community. The past and present members of the Church Congregation have been and are great workers for the Lord.

**Carolina Watchman
Salisbury, North Carolina
June 19, 1875**

"FRANKLIN TOWNSHIP"

A splendid school called the Franklin Academy run by Rev. H. M. Brown and assisted by L. P. Sherer

Agreeable to the public notice previously given, a portion of the voters of said township met at the Franklin Academy at 10 o'clock P.M. and the meeting was organized by appointing S. S. Trott, Chairman, and W. R. Fraley, Secretary.

By the request of the Chairman, H. C. Bost explained the object of the meeting. On motion a ballot was then taken to obtain an expression of the choice of this Township of two candidates to represent Rowan County in the state selection of Honorable Burton Craige and John S. Henderson Esq.

On motion, it was agreed that all voters present at this meeting, at the time of the adoption of this motion, be and are hereby appointed delegates to represent this Township for the candidates above named and to stand by them as long as there is a probability of their nomination.

The delegates appointed are the following: H. C. Bost, H. G. Miller, T. F. Lord, A. Shuping, W. A. Thomason, M. F. Hunt, W. G. McNeely, John Fisher, W. M. Kincaid, W. A. Lentz, Wilson Trott, John Eagle and S.S. Trott.

On motion, the meeting adjourned.

S. S. Trott, Chairman
W. R. Fraley, Secretary

* * *

Re: School at Franklin

You have asked me to give you any information I might have about the school that was located at Franklin. Well, I know very little about the school, but I do know right much about one of the students who attended the school in the period from about 1885 to 1891. I speak of my Father, Dr. C. L. Miller, who for some fifty years was a minister in the Lutheran Church.

My Father and I had many interesting conversations and one I remember took place some fifty years ago when I was a mid-teenager. We were having one of our general conversations when I asked him how it was that he became a preacher. He told me that it was a long story, but the beginning was on one sultry day when he was plowing in one of his Father's rocky fields. The plow

would hit a big rock and the plow frame and handles would thump him in the stomach or sides. After a long time of this, he decided that there must be a better and easier method of making a living than trying to plow that rocky field. He put his mind to work and talking to himself, he said "with my present education this is about all I am qualified to do. So what I need is more education and training than the common school training I have received in the subscription schools that have been held in my community and that I have attended."

That night, he spoke to his Father about his desire to get more education and this led to investigation of the possibilities for what he wanted and needed. The school of Franklin was investigated and so he entered the school and lived in a cabin close to the school. The schooling he received must have been first rate, as upon graduation in the Spring of 1891 he was offered and he took a job as co-editor of the Carolina Watchman published at Salisbury. It was his job to handle the local news and it was Mr. Ramsay's job to have the national and state news, and also to have overall jurisdiction of the Editorial Dept. My Father held this job only about six months as on January 7, 1892, a news item appeared in the Watchman as follows, "Mr. C. L. Miller who has been doing local work in the Watchman for some months, left last Monday for Salem, Va., where he enters school (Roanoke College). For one so young, he has done remarkably well in the newspaper business during his brief labors. He leaves this office carrying the best wishes of all connected with it. We trust that his school days will be both pleasant and of much profit to him."

Well, Claude, this ends my news or connection I have or knowledge about the school at Franklin. But to me, it indicates the caliber of the education that could be gathered at this fine old school. My Father graduated from Roanoke in 1895 and in 1898 from the Lutheran Theological Seminary at Chicago and worked actively in the Lutheran ministry in North and South Carolina as well as Tennessee and Virginia for more than fifty years. I am sure he mentioned who his teachers were as well as some of his fellow students, but the passage of many years has erased any knowledge that I might have had of them.

Sincerely yours,

S. F. Miller

* * *

FROM SALISBURY EVENING POST

October 9, 1948

ROWAN COUNTY CHURCH OF THE WEEK

FRANKLIN PRESBYTERIAN CHURCH

Historic FRANKLIN Presbyterian church which tomorrow celebrates its homecoming, was built on a

tract of land purchased in 1828 from Benjamin Howard.

The church, built in that same year, received its name from that of Rev. William Franklin Watts. The community and later the township also were named for him. Rev. Mr. Watts attended school at the University of North Carolina, and was ordained as a minister in 1825.

The first trustees of the Franklin church were George Thomason, John Elliott, William Heathman, Forrester Monroe, and Thomas Kincaid.

The church was received into the Concord Presbytery on April 2, 1829.

The original church building was destroyed by fire and most of the records lost in 1874. A new building was erected shortly afterwards, however, and the first sermon in it was delivered by Rev. A. L. Crawford on October 7, 1875.

For the first 66 years of the church history, a number of pastors filled the pulpit, but for the next 53 it was filled by a supply pastor or vacant. Franklin church had been grouped with two other Presbyterian churches until Rev. N. E. Oplinger resigned June 10, 1945 after serving Franklin, Unity and Cleveland churches for over 18 years. Then the Presbytery regrouped Franklin.

It was left without a manse, but it had 59 active members. On May 18, 1948, its first full time pastor in 119 years arrived, Rev. Milton B. Faust.

The church, meanwhile, had built and paid for a seven-room manse costing \$14,000 and added 11 new members.

Since Rev. Mr. Faust arrived, 17 more members have been added and plans for an educational building.

The church's present elders are John W. Thomason, W. E. Mowery, G. Spencer Thomason and Claude Thomason, who is clerk and treasurer.

The Home Mission Committee of Concord Presbytery is helping with the work at Franklin Church.

* * *

FRANKLIN CHURCH DEDICATION BRINGS CAPACITY ATTENDANCE OCTOBER 1949

The dedication service of the new educational unit at Franklin Presbyterian Church yesterday was the climax of the annual Homecoming services which drew a congregation of some 375 people during the morning worship and afternoon service.

With the act of dedication being pronounced by the minister of the church, Rev. Milton B. Faust, the dedicatory prayer was by a member of the Home Mission Committee of Concord Presbytery, Rev. James R. Phipps of the Thyatira Presbyterian Church. Dr. Sidney A. Gates of Salisbury gave the benediction. This service was held on the outside of the newly constructed \$21,000 educational unit, which work has been completed after a year of intensive effort on the part of the members of Franklin Church.

At the morning worship service, the pastor brought a message "This Is Your Religion." During the service a solo was sung by Charles Bolden. He was accompanied by Mrs. Reba Overman. A duet was sung by Mr. and Mrs. Fred Flynn, being accompanied by their daughter, Miss Linda Flynn.

At 12:30 a bountiful table was spread with food from the many who attended the service. During the meal time out under the large oak trees, which surround the Franklin Church, the old friends renewed old friendships. People were in attendance from Lenoir, Burlington, Winston-Salem, Lexington, Charlotte, Atlanta, Tennessee, and Huntington, West Va. and many friends from the Salisbury area.

In the afternoon service the former pastor Rev. N. E. Oplinger, brought a message concerning the "Church of Christ." With the Catawba College Octet singing two numbers, the congregation also heard the White Sisters Trio from the Ijames Baptist Church of Davie County, a trio from Franklin Presbyterian Church, Misses Telka Mowery, Naomi Scruggs and Bonnie Goodman who sang the final selection on the afternoon program. Dr. Gates brought the final message of the day as he spoke on the subject of "Christ the Chief Cornerstone."

The Homecoming committee expressed appreciation to the many friends who attended the service so that the goal set for attendance was exceeded as was the goal set for the offering. The offering amounted to \$1,395.94 which amount will be used for the installation of a heating plant in the near future.

* * *

"On April 16, 1957, the congregation approved plans for a new church and on June 6 voted to replace the old church with a new colonial style building. It was decided that the new church would be of brick construction with plastered interior walls 97 by 36 feet in size with a steeple 40 feet high. The main part of the sanctuary was designed to seat 310 with two rooms in the rear which could be opened up to seat an additional 50 persons. The pastor's study and choir rooms were to be located behind the choir and the pulpit. The building committee was composed of Voigh Lingle, Jack Fries, G. Spencer Thomason, Mrs. B. F. Whitaker, Mrs. Ed Lewis and Mrs. W. S. Summey, secretary, and the chairman Carl Thomason."

"In July, 1957, after plans for the church had been completed the Rev. Finley M. Grissett was received into the Concord Presbytery on the 23rd at Lees-McRae College and installed as pastor of the Franklin Church on September 8."

"Under the leadership of Rev. Grissett the Franklin Church continued to move ahead. In 1957-1958 the old frame church building was raised and the present

sanctuary built at a cost of approximately \$60,000. The new sanctuary was consecrated on October 12, 1958, at the homecoming festival. A generous gift of the materials in the sanctuary given by a former member, Claude Thomason and family, provided an incentive for all members to aid in the fund drive which began in October, 1957. In 1965, the sanctuary and furnishings were completely paid for and dedicated to the glory of God. The present conservative valuation of the educational building and sanctuary is \$150,000."

"Up to this time the church had been under the Home Mission Committee in order to have a full time ministry. After much encouragement by this Committee, Franklin Church ventured out on faith and became a self-supporting field the year 1968, the first time in its long history. Today the membership totals 200 and the annual budget is more than \$25,000."

* * *

THEN APPLY THE SUBJECT

1st Thing Proposed was to speak a little of the former good generation that loved the Lord.

1st, Here Abraham the Patriarch and head of the believing generation was one that loved the Lord. Hence, saith He, 'I am God Almighty. Walk before Me, and be thou perfect.'

2ndly, Noah was a just man, and perfect in his generation. The whole tenor of his dispensation wrote death upon the wicked generation he lived among.

3rdly, That Isaac and Jacob seemed to follow in and persevere in the good, plain, simple honest way of venerable men that were dwelling in tents.

4thly, That the generation spoken of in the text was a good generation will be evident if we consider the tenacious regard they paid to the ordinances of the God of Israel and to Joshua His servant in the fighting of the Lord's battles.

5thly, This will be evident if we consider the believing frame of the hearts, how when the angel came up from Gilgal to Bochin, all the people wept.

6thly, That the generation spoken of in the text was a good generation is evident from the care they had to serve the Lord their God and to follow the example of their fathers and then obey all the ordinances together with their studious harmony the works of the Lord and the wonders He had done for them.

2nd Thing was the Prevalence of the Cancer of the evil wicked generation.

First breach of their covenant is that they knew not the Lord. Ignorance of the true God is a dreadful calamity, and that under the means of knowledge too.

2ndly, That when a generation turns their back on God, i.e. gives Him the back and not the face, despises

Him on, and casts His comrade on blindly, Bah, they are in a dreadful condition. There is no greater insult than to turn our back, etc.

3rdly, When a generation goes from evil to worse and departs further and further from God, why it's hard to tell where they may land.

4thly, When a generation knows not the operation of the Lord's hand of mercy why He is not likely to build up but destroy them.

5thly, When a generation turns careless and gives themselves, their soul in all manner of luxury and prodigality it's a sad sign the Lord has left them and given them up.

6thly, The filling up of a generation's cup to the brim is their openly persecuting the people of God. Lot had received many insults at the hands of the Sodomites. At last they made an attempt on his house. Now when an adulterous generation goes to that length they are near destruction.

7thly, The generation of the Jew of Christ's time were an evil and adulterous generation that sought after a sign; to their service, and that they insist. Have till death comes on them to the uttermost.

3rd Thing, My Proposed Method was to show where it is that a generation is so awfully infatuated as not to know the Lord nor the work He has done for Israel.

First, It's owing to, or proceeds from the hardness and abominations of their hearts. They have made their hearts like stone . . . and their brow is brass.

2ndly, It often proceeds from prejudice that they take up arguments against God and His tenets; hence say the Athenians of Paul's doctrine. 'It's turning the world upside down.' To the Jews It's a stumbling block and to the Greeks foolishness.

3rdly, It proceeds from God's giving them up to judicial hardness and blinding. It seems they did not like to retain Him in their mind, and for this He will give them up to vile affections, and to walk in all manner of wickedness and Godlessness.

4thly, When a generation will have none of God; and desires not the knowledge of His ways, then He gives them up to the lusts of their own hearts. He freely gives them up, and then they wander on in counsels of their own, and God leaves them to chafe many strong destructions.

Notice that the above sermon outline is in the old English style of spelling and of rhetoric. Rev. Thomas Lyle was known as a Seceder, and today would be recognized as a minister in the Associate Reformed Presbyterian Church. This was preached at Third Creek Presbyterian Church, May, 1775.

A Sons Dedication To His Mother

My mother, Sallie Alice Fisher Thomason, was a strong believer in Jesus Christ and she lived close to His teachings. My mother taught me at a early age to love Jesus Christ as my Saviour. At the age of thirteen I joined Franklin Church and I have loved Jesus Christ as the years passed. He has never let me down and He has always answered my prayers. A few times I did not ask for the right thing, so He would change things around where it was better for me. I have put my full trust in Him and He has never turned me down or forsaken me. It is a joy to live when you know Jesus Christ is with you all the time.

Franklin Church has meant very much to me over the years; as a boy growing into manhood, and as a Christian to this very day. The people are the good wholesome folks that you like to work with. Franklin is a good neighborhood to call home.

Claude Fisher Thomason

THREE SONS OF FRANKLIN COMMUNITY AND DAUGHTER

Mr. Walter Scott Wilhelm, a member of Franklin church, was presented to the Presbytery by Rev. Robert Silvanus Arrowood, to be received as a candidate for the ministry. The required certificate from the session of Franklin church was read to the Presbytery. Mr. Wilhelm was then examined on experimental religion and his motives for seeking the ministry. The examination was sustained as satisfactory, and Mr. Wilhelm was received as a candidate for the ministry and was referred to the Executive Committee on Education.

March 29, 1896, the Session of Franklin Presbyterian Church, met in the Session house was open with prayer. Present Rev. Robert Silvanus Arrowood, Elders J. A. Kluttz, W. T. Gheen, B. F. Shuping and J. A. Thomason.

Walter Scott Wilhelm appeared before session and expressed a desire to join Concord Presbytery as a candidate for the Ministry, a certificate was made out as required by our book of Church Order and ordered forwarded to Presbytery. No other business, the Session was closed with prayer.

J. A. Thomason, Clerk

Junius S. Thomason, of the Franklin church, was examined and received as candidate for the Ministry in accordance with the rule of the Book of Church Order and was referred to the committee of Christian Education and Ministerial Relief. This with the understanding that their session shall send the proper recommendations to the committee. The session did send the recommendation to the committee.

Mr. Glenn Thomason, a member of our Congregation and student at Davidson College, met with the session

and told them of the decision he had made to study for the ministry after he completes his college education at Davidson next Spring. The Session was very happy to hear of Glenn's decision.

Motion made, seconded, and approved to encourage and recommend Glenn to Presbytery to be taken under their care as he works towards the fulfillment of his goal to be a minister.

Charles Kluttz Jr., Clerk

The Session approved the application for a \$200.00 loan from Presbytery to help Glenn Thomason with his expenses at Union Theological Seminary. Glenn was highly recommended for the loan.

G. S. Thomason, Clerk

Dec. 17, 1961

The Session approved the application for a \$200.00 loan from Presbytery to help Glenn Thomason with his expenses at Union Theological Seminary. Glenn was highly recommended for the loan.

G. S. Thomason, Clerk

Oct. 2, 1962

Dismissal of Glenn C. Thomason. On September 8, 1964, the Committee dismissed candidate Glenn C. Thomason, to Winston-Salem Presbytery for ordination and installation as pastor in that Presbytery.

* * *

Mrs. Brenda Linn Overman Metts

Date of Birth: November 20, 1940 in Rowan County, Salisbury, N. C.

Parents: Lonnie & Jennie Overman, members of Franklin Presbyterian Church.

Baptized: As an infant at the Franklin Presbyterian Church by Rev. N. E. Oplinger.

Joined Church: Spring 1952 joined Franklin Presbyterian Church.

Education: Graduated from Woodleaf High School, Woodleaf, N. C. in 1959; Montreat Anderson Junior College, Black Mountain, N. C. in 1961; St. Andrews Presbyterian College, Laurinburg, N. C. in 1963 with a BA in Christian Education.

Positions Held: Director of Christian Education at McKinnon Presbyterian Church in Concord, N. C. from June 1963 until August 1964.

Director of Christian Education at Patrick Henry Post Chapel, Patrick Henry Village, Heidelberg, Germany.

Marital Status: Married Lewis Belton Metts, Jr. (son of a former pastor of Franklin

Presbyterian Church) on August 23, 1964.

Children:

Deborah Joanne Metts

Stephen Douglas Metts

Keith Belton Metts

* * *

Miss Ruth Isabella Thomason, life long member of Franklin Presbyterian Church, charter member of the women of the church, served as treasurer and many other capacities of the organization. Taught Sunday School for 15 years, Organist for 25 years, active on building committees, for manse, educational building and new sanctuary, serving on the cemetery committee.

* * *

Mrs. Rachael Fesperman Thomason (Mrs. Sam F.), member of the women of the church serving in various offices as circle chairman and secretary treasurer, she was also Historian of the women of the church 1957 through 1960. Organist for 17 years.

* * *

Mrs. Lucile Thomason Lewis (Mrs. Ed J.), life long member of church, charter member of the women of the church, served as the first president of the women of the church, also other offices in the organization, served on building committee for the new sanctuary. First women of the church to be on the board of Deacons.

* * *

Dr. Harry E. Thomason, born Rowan County, Salisbury, N. C., November 1, 1923, to Robert Lee Thomason and Ida Mae Swink Thomason, the tenth child in a family of thirteen. Educated in Rowan County Schools, Bachelor of Arts degree in Physics, Catawba College, and Georgetown University School of Law.

Married; Hattie E. Davis of Burlington, N. C., father of five children; Resides in District Heights, Md. Pioneer in Solar Energy. Invented the first economical system to heat houses. Holding more patents in solar heating than anyone else in the world. Founder and president of "Solaris Systems", he has presented many scientific and technical papers on solar energy to the United Nations meeting in Rome, Italy, Europe, across the United States, and in various other countries. He is the author of a report entered in the Library of Congress Record. He has also authored eight books on the subject.

Dr. Thomason is now touring the United States promoting solar energy, holding seminars at his home in Maryland, teaching courses on the subject at George Washington University. Honorary Degree of Dr. of Science Conferred to Harry E. Thomason at Commencement Exercises 1976, at Catawba College. Dr. Harry E. Thomason, J.D.D.S.C.

MINUTES OF CONCORD PRESBYTERY

1975

That the following chain letter be commended to those Session and Congregations that are discouraged with and weary of their ministers:

Dear Chairman of the Pastoral Relations Committee:

This chain letter is meant to bring relief and happiness to you. Unlike most chain letters, it does not cost money. Simply send a copy of this letter to six other churches who are tired of their ministers. Then bundle up your pastor and send him to the church at the top of the list. Add your name to the bottom of the list. In one week you will receive 16,436 ministers, and one of them should be a real dandy. Have faith in this letter. One man broke the chain and got his old minister back.

* * *

MINUTES OF CONCORD PRESBYTERY JANUARY 19, 1965

Mrs. John L. Jacobs, of Waldensian Presbyterian Church, was introduced as the first woman Elder to attend Presbytery.

The Historical Foundation serves Churches well as custodian of its important records and properties. The American Bible Society is most helpful in the work of the church by encouraging Bible reading in all languages and in providing Bible on a nonprofit basis.

Montreat Camp fills a unique place in the life of the church as a training and fellowship center for all ages. Montreat College continues to serve in the field of education, and offers wonderful opportunities to the young ladies of the church.

* * *

FIRST PRESBYTERIAN CHURCH, SALISBURY, N. C. SESSION RECORDS

August 26, 1832, the Session then adjourned to meet at Franklin Church on Saturday the first of September next. Franklin Church Saturday September 1, 1832. The Session met according to adjournment. The Rev. Mr. Hall acted as Moderator. Present Samuel Lenley, T. S. Cowan & Micael Brown, and the following persons were examined and admitted as members, some to this church, and some to Franklin. The following were admitted as members of this church, Mr. Joseph Pool and Elvira Smith.

August 16, 1869. The Session met at Mr. McCubbins counting room. Present Rev. J. Rumble; Elders Brown, Bruner, Summrell & Davis. William Murdoch was appointed delegate and Michael Brown alternate to attend

the Presbytery on the 2nd of September at Davidson (?) River Church. A communication from Franklin church was presented to the session asking aid to erect a new church edifice. The CL. of the session was instructed in reply to this communication to inform the brethren of Franklin that our engagement in repairing our own church and other expenses incurred will prevent us from extending to them the desired aid at present.

D. A. Davis, CLK.

September 23, 1873. Session met at Lecture room at close of service. Present Rev. J. Rumble; Elders Bruner, Summerell, McNeely and Davis. The Treas. was directed to pay the officers of Franklin church \$25 towards erecting their new church.

D. A. Davis, CLK. & Tr.

February 2, 1878. Session met at office of D. A. Davis. Present Rev. J. Rumble; Elders Summerell, Bruner, McNeely and Davis. J. J. Bruner absent at last meeting made his excuse which was sustained. Com. of Tres. acct. made a report which was received and approved. An additional donation of \$25 was made to Franklin church, and \$3 to pay for N. C. Presbyterian for Mrs. Kimball, Mrs. Ruffin and Mrs. Alice Foster.

D. A. Davis, CLK.

* * *

Are you ready to say — will you — do you now say,
“What shall I do, Lord?” Say it now.

“Hark, the voice of Jesus crying,
Who will go and work to-day?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward he offers thee:
Who will answer, gladly saying
Here am I; send me, send me?”

“If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus;
You can say, He died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.”

CALVIN CELEBRATION

You Committee on the celebration of the 400th Anniversary of the birth of John Calvin would respectfully report as follows.

The General Assembly of 1908 in recommending the general observance of the Calvin Quadricentennial by the Presbyteries and the churches, called attention to the following facts: "John Calvin, the reformer was born at Noyon, Picardy, France, July 10th, 1509. His life was lived during one of the most important and crucial epochs of human history. In the Providence of God he was one of the most potent forces of his day for human progress, and his influence continues in the present, and will abide in the future, a great power for the welfare of mankind. Men of all classes of thought and of all nations recognize his greatness. Particularly was he influential in setting in motion those forces which have resulted in the formation of the American nation. Great historians

speak of him as the founder of the United States. While thus connected, however, with the American republic, the great Genevan had and has a vital relation to all Christian nations. No man of his age has been more influential in securing civil and religious liberty, the development of popular government, the secular progress of man, the reformation of the Christian church, the development of religious thought along true lines, and the general advance of the Kingdom of God in the world."

In response to the Assembly's recommendation Presbytery appointed the undersigned committee to arrange for the Calvin celebrations by the Presbytery and in the individual churches and to arrange for the raising of our proportional part of the money needed for the Presbyterial and the Assembly's celebrations, and for the erection of an auditorium at Montreat as a memorial of John Calvin.

Rules of School as recorded in common school register — 1880 — See page 111 and page 10.



COMMUNION SET 1875



ORGAN



FRANKLIN PRESBYTERIAN SANCTUARY



SOFA



Miss Ruth Thomason



Mrs. Lucille Thomason Lewis



Mrs. Rachael Fesperman Thomason



**FRANKLIN PRESBYTERIAN MANSE
1947**

MINUTES OF SESSION 1882

November 4, 1882, the Session met and was opened with prayer, members present, Rev. R. W. Boyd Moderator, Elders, J. A. Klutts, W. T. Gheen, Wilson Trott and J. A. Thomason. Jesse Cozart and Rosa A. Cozart presented a Certificate from the Evan. Lutheran Church with a desire to connect themselves with this Church which was granted and their names ordered to be entered on our roll. Wilson Trott having been appointed delegate to the fall meeting of Presbytery and Synod, was called upon for a report stated that he had not attended but his alternate W. T. Gheen did. The following resolutions were then read.

Whereas it pleased the LORD to remove by death on the 23rd day of August 1882, in the meridian of his life, William Mortimer Kincaid, one of the Ruling Elders of Franklin Church, who by his uniform gentleness, meekness and conscientious fidelity to duty, endeared himself to all, therefore.

Resolved, I, That in our bereavement we humbly bow to the will of HIM who gave and hath taken away.

II, That the Church has lost an exemplary member whose memory we will Sacredly Cherish and whose example we will prayerfully endeavor to follow.

III, That the Session has lost a prudent and faithful counsellor, whose early and unexpected removal reminds us to be diligent in business, fervent in Spirit, serving the LORD.

IV, That we tender our kindest sympathy to the bereaved children of our deceased brother in Christ, and commend them to the care of the Covenant Keeping GOD of their father.

V, That a blank page of our book of Records be inscribed to the memory of our beloved brother, and that these resolutions be read to the Congregation. Spread upon our minutes, and a copy presented to the family of the deceased.

Adopted by the Session of Franklin Church, November 4, 1882.

Rev. R. W. Boyd, Moderator
J. A. Thomason, Clerk

WILLIAM MORTIMER KINCAID

Born January 11, 1835

Ordained an Elder February 13, 1876

Died August 23, 1882

IN MEMORIAM

In the sixty third year of his age May 27, 1914. Mr. C. A. Jacobs quietly slept in JESUS.

At a meeting of Elders and Deacons, the following resolutions were adopted. Where as it has pleased GOD in his all wise providence to take away our beloved brother and co-worker.

Resolved; 1 That we bow in humble submission to the will of him who rules among the armies of heaven, and inhabitants of earth and assures us that all things work together for good to them that love GOD.

Resolved; 2 That Brother Jacobs was a consistent member and Faithful Deacon of Franklin Church, and will be sadly missed in his home, in his church and in his community. His fidelity in regular and punctual attendance upon the session of the Sunday School, and the services of the Sanctuary in worthy of special mention. He said to his pastor at the beginning of his fatal sickness that he hated to be absent from church, that he had not missed a regular appointment in five years. This is a remarkable record. He being dead yet speaketh saying to each of us, and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together as the manner of some is. But exhorting one another, and as much the more as we see the day approaching.

Resolved; 3 That we tender our sincere sympathy to the bereaved companion, and commend, her to the Father of mercies and GOD of all comfort.

Resolved; 4 That these resolutions be read to the congregation, written upon the pages of our sessional record. And a copy be furnished Mrs. Jacobs.

COMMITTEE

Rev. Dugald Munroe
G. W. Overman
S. S. Carter
M. A. Powlas
J. W. Thomason



**FRANKLIN PRESBYTERIAN CHURCH
SECOND SANCTUARY 1875**



**SESSION HOUSE
Built 1875**

THE MINISTERS FRANKLIN PRESBYTERIAN CHURCH

Rev. William Franklin Watts

Rev. William Alexander Hall, Supply

Rev. James Davidson Hall, Pastor May 14, 1837 — September 28, 1846

Rev. Barnabas Scott Krider, Pastor October 2, 1857 — July 22, 1859

Rev. Samuel Caldwell Pharr, Pastor May 1, 1869 — August 23, 1873

Rev. Robert Warren Boyd, Pastor June 4, 1881 — March 28, 1888

Rev. Cornelius Miller, Pastor September 10, 1891 — April 8, 1892

Rev. Miles Abernethy Henderson, Pastor October 20, 1892 — May 21, 1895

Rev. Robert Silvanus Arrowood, Pastor April 1, 1896 — August 25, 1904

Rev. Dugald Munroe, Pastor July 16, 1911 — September 3, 1916

Rev. Wilburn Avery Nicholson, Pastor May 18, 1919 — September 1, 1921

Rev. Herbert Corwin Carmichael, Pastor April 1924 — September 30, 1926

Rev. Nathan Elmer Oplinger, Pastor October 9, 1927 — June 10, 1945

Mr. John E. Ramsay, Supply June 10, 1945 — May 23, 1948

Rev. Miltin B. Faust, Pastor July 19, 1948 — December 15, 1952

Rev. Lewis Belton Metts, Pastor August 30, 1953 — October 15, 1956

Rev. Finley M. Grissett, Pastor September 8, 1957 — June 23, 1973

Rev. Jack Roger Marrow, Pastor April 21, 1974

For the North Carolina Presbyterian The Old Must Die.

Messrs. Editors: Permit me to chronicle in the columns of the North Carolina Presbyterian, the death of an extremely aged Mother in Israel. Mrs. Rachel Watts departed this life in Iredell County, North Carolina, June 27th, 1858, aged one hundred and two years three months and four days. She was born in Fort Dobbs, three miles North of Statesville, her parents having taken refuge there from the savage Indians. Thus her life forms a connecting link between the present and the thrilling incidents of the early settlers, when savage Indians roamed through the almost unbroken forest of Western North Carolina. The Indians have disappeared, the magnificent

forest of kingly oaks have given way to fruitful fields, and every hill and dale bears the impress of high-wrought civilization. The little missionary churches worshipping in fog-houses, under the fostering care of such godly men as Drs. Hall and Wilson, have grown up to be mother churches. Thus it was her lot to live through all these mighty changes to act her part in filling up the most thrilling chapter in the history of our great country. She was married to Mr. William Watts by the Rev. James Hall, D. D., on the 11th of June, 1778, this being the first couple that Dr. Hall married. Two of her sons were devoted to the Gospel Ministry by their father who was a Ruling Elder in Concord Church, under very peculiar circumstances. "He, in company with one of his neighbors,

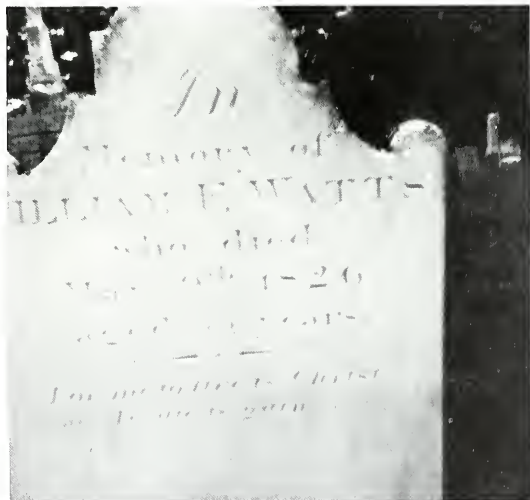
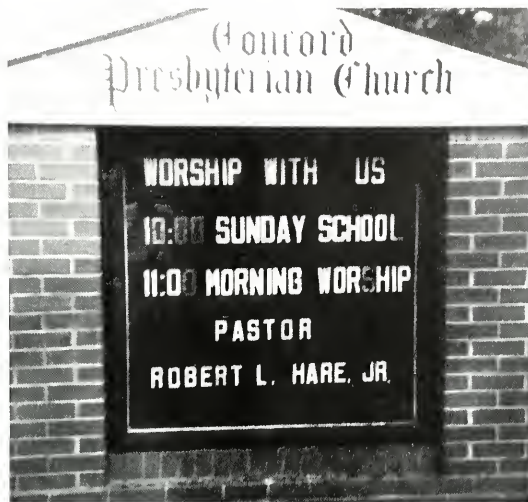
ent on a trip to Pennsylvania, and attempting to cross the Susquehanna by night he was swept from his horse by the current of the river. A short distance below, he lodged in a rock, and while there, waiting till his fellow traveller could procure assistance, he vowed to the Lord that if he could save his life, he would educate two of his sons and dedicate them to the Gospel Ministry." This vow was fulfilled in the dedication of Franklin and Albertus whose memories, as pious and devoted Ministers, are dear to our churches, one of which bears the name of Franklin, in grateful remembrance of his labor of love. Mrs. Watts as a Christian mother done her work well in the religious instruction of her children and her "works do follow" her. During the last few years she was confined to her bed and was the subject of great bodily affliction. Her mind became shattered by disease, but at all times her faith in Christ was unshaken. Like a "shock of corn" fully ripe, she was ready to be gathered into the heavenly garner. So Rachel Watts died, being old and full of days."

S.W.E.

Mr. William Franklin Watts

The design of this meeting being the ordination of Mr. William Franklin Watts, Presbytery proceeded to take the different parts of trial assigned him at a previous meeting. Mr. Watts delivered a sermon from Romans 5 chapter and 1 verse. He was also examined on the discipline and government of the Presbyterian Church and was usual in such cases. Examinations and trials, sustained. Mr. Watts having passed the usual trials preparatory to ordination, and the Presbytery being satisfied with his state of preparation for entering upon the discharge of all the duties of the Holy Ministry; resolve that on tomorrow they ordain Mr. Watts, an evangelist. Adjourned, with prayer, to meet at this place, tomorrow morning at 11 O'clock.

Saturday morning July 16, 1825. Presbytery met agreeably to adjournment. Present as yesterday. Constituted with prayer. The ordination sermon was preached by the Rev. Souathan O. Freeman, from Acts 13 chapter 24 verse. Then with solemn prayer and the laying on of the hands of the Presbytery, Mr. Watts was ordained and set apart of the whole of the gospel ministry. Rev. Daniel Gould presided and gave the charge to the newly ordained Bishop, and a solemn exhortation to the people. Adjourned to meet at Unity (in Lincoln) on the first Thursday of September next. Concluded with prayer.



IN
MEMORY OF
WILLIAM FRANKLIN WATTS
WHO DIED
MAY 9th 1826
age 33 years

For me to live in Christ
and to die is gane.

Concord Presbyterian Church

On Highway 90 North of Statesville, N.C.

This is a picture of Rev. William Franklin Watts tombstone with his Mothers tombstone on the right. He lived to be 33 years old and his Mother to be 102 years old. He died in May 9th 1826, and she died in June 27, 1858.

On this picture in the background is a row of tombstones on a mound of granite, this was put there by Mr. Potts, he was so afraid that his grandchildren would not have a tombstone at their grave site, so this is what he did for his grandchildren. The names of the grandchildren are Davie Potts, Hiram Potts, Sarah wife of James Potts, James Potts, Emaline Potts, Asa Summea Potts, Permelia Potts, Eli Potts, Sofhea Potts.

"This is Mr. Red Watt Ledgend of Mr. Potts".

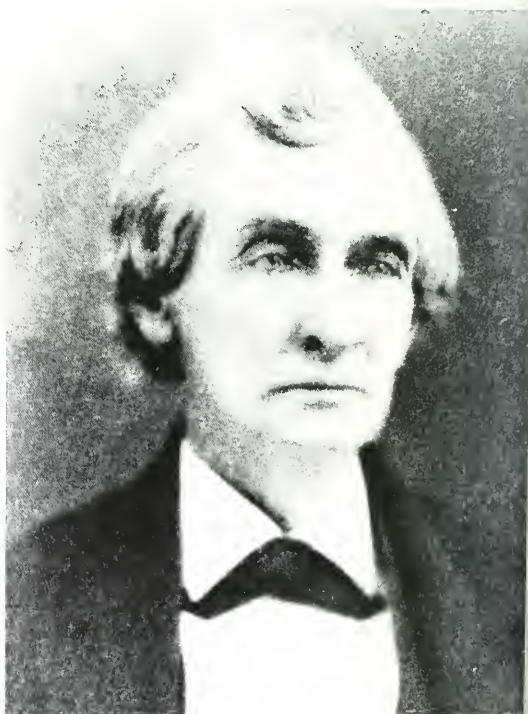


REV. WILLIAM ALEXANDER HALL

FRANKLIN CHURCH

William Alexander Hall (D-92), son of James Thomas Hall (C-24) and Rachel Johnston, was born July 20th, 1799, in Bethany Congregation, and died August 30th, 1877. December 18th, 1828, he married Olivia C. Hall of Bethany, by whom he had four children. He and his wife are buried at Mt. Carmel Church, Tipton County, Tennessee.

"He prepared for college under the tuition of the Reverend John Mushat, of Statesville, a teacher of much celebrity at that time. In the summer of 1822 he graduated from the State University at Chapel Hill. After leaving the University he engaged in teaching at Bethany Church, and became the founder ... of Ebenezer Academy, an institution that gained much celebrity as a classical school. His uncle, Robt. S. Hall, succeeded him as principal of the school, and he was succeeded by Hugh R. Hall, a pupil of William A., who continued his connection with it for twenty-eight years. A number of the pupils of William A. have become distinguished in both Church and State ... During the second year of his professorship at Ebenezer he connected himself with Bethany Church and decided to enter the ministry. The next year he was received under the care of Concord Presbytery. In that day there was no Theological Seminary south of Princeton, and candidates for the ministry prosecuted their studies under the tutorship of individual ministers. The Theological studies of Mr. Hall were directed by the Reverend John M. Erwin, at that time pastor of Bethany Church. A year later he resigned his charge of Ebenezer Academy, and



removed to York, South Carolina, where he again engaged in teaching, at the same time continuing his ministerial preparations under the direction of Reverend James Adams. He remained there one year, after which

he returned to Bethany, and was licensed to preach by the Presbytery of Concord at its meeting at Salisbury, in August, 1827. The succeeding year he was ordained to the full work of the gospel ministry, and was installed as Pastor of the Churches of Joppa, near Mocksville, and Unity, in Rowan County. For twenty-five years he faithfully and earnestly labored in these Churches. During the period of his pastorate there he organized Franklin Church and supplied the same until it became self-supporting . . . In 1850 he received and accepted an invitation to take charge of the Churches of Trenton and Zion in Gibson County, Tennessee. In 1852 he joined the Presbytery of the Western District. He served the Trenton and Zion Churches for two years, after which he removed to another section of the County, where he labored with great success, for many years. He organized a number of Churches within the bounds of that Presbytery, among the number, the Churches of Yorkville, Dyersburg, and Smyrna. After a residence of seventeen years in Gibson, having been deprived by death of the companionship of his wife, his children having married, he removed in January, 1867, in company with his only son, to the Mount Carmel community in Tipton County, where his father and mother were buried, and where resided a number of brothers and other near relatives.

"At the time of his removal to Tipton he had reached that period of life when the infirmities of age begin to grow burdensome . . . with him life meant work. In the spring succeeding his removal to Tipton he accepted the care of the Church at Belmont . . . he succeeded in removing it to Mason . . . and was instrumental in securing the erection of a commodious church building at that place. For five or more years he regularly ministered to that people."* His last charge was in a community known as Centre where a church was erected through his efforts.

His children follow;—

1. Emma Hall (E-315); married W. C. Kerr. He taught Geology at the University of North Carolina.
2. Almeda Hall (E-316).
3. Spencer Hall (E-317); born August 2nd, 1832; died, without issue, January 18th, 1892; married Mrs. Martha D. Givens, who was born April 7th, 1838, and died July 30th, 1895, and who had one daughter by her former marriage. Both are buried at Mt. Carmel Church, Tipton County, Tennessee.
4. Julia Hall (E-318); married ——— Johns.

Thomas S. Hall (D-93), son of James Thomas Hall (C-24) and Rachel Johnston, was born October 17th, 1801, and died February 15th, 1882. He and his three wives are buried in the cemetery at Mt. Carmel Church, Tipton County, Tennessee. His first wife, Eliza Sharpe, had two children:—

1. James W. Hall (E-319); married Elizabeth Beard.
2. Cecelia Ethlinda Hall (E-320); married Enos Alexander Sherrill.

*Quoted from Sketches of the Ministers of the Gospel who have descended from James and Prudence Hall: Bethany Centennial, 1875. Printed at Tipton Record Office, Covington, Tennessee, 1885.

A footnote appended to the Sketch of William Alexander Hall quoted above reads: "The memory of this sainted man is so precious to his many friends in Tipton that they have taken the liberty of extending the sketch to him.

* * *

Mr. William Hall having gone through the usual course of trials, Presbytery proceeded to license him to preach the gospel, which license is in the following words.

At Salisbury, the 9th day of September A.D. 1826. The Presbytery of Concord having received testimonials in favor of William Hall of his having gone through a regular course of literature; of his good moral character; and of his being in the communion of the church; proceeded to take the usual part of trial for his licensure; and he having given satisfaction as to his accomplishments in literature; as to his experimental acquaintance with religion; and as to his proficiency in Divinity and other studies; The Presbytery did, and hereby do express their approbation of all these parts of trial; and he having adopted the Confession of faith of this Church, and satisfactorily answered the questions appointed to be put to Candidates to be Licensed; the Presbytery did, and hereby do license him, the said William Hall, to preach the gospel of Christ as a probationer for the holy ministry within the bounds, of this Presbytery, or wherever else he may be orderly called.

JAMES D. HALL

Third Creek Church May 24, 1832. The Presbytery of Concord met according to adjournment and was constituted with prayer.

Mr. James D. Hall, who has been a student of theology 18 months of the Union Theological Seminary, being present offered himself as a candidate to be taken under the care of this Presbytery; Satisfactory testimonial being presented of his good moral Character, and Church membership; Presbytery proceeded to examine him on experimental religion and his motives for seeking the gospel ministry.

These examinations were deemed satisfactory, whereupon resolved that Mr. Hall be received as a candidate under our care.

Mr. Hall having produced authentic testimonials of his being a regular graduate of the University of North Carolina. Presbytery precluded to examine him on the Latin and Greek languages; which examinations were considered and sustained as part of trial. Presbytery adjourned to meet at this place tomorrow morning at 6 o'clock; concluded with prayer.

Friday May 25, Presbytery met according to adjournment constituted with prayer; present as above; The minutes of yesterday were read. Presbytery took under consideration the sermon delivered on yesterday by Mr. Lockridge which was sustained as a part of trial.

Presbytery then proceeded with the examination of Mr. Hall on Geography Natural, Philosophy, Mathematechs, Chemistry, Stronony, which examinations were considered, and sustained.

The following parts of trial previous to licensure were assigned Mr. Hall a critical exercise on 1 Peter 2nd Chapter 21 to the 24th verse inclusive; and a latin exegesis on the theme, an ignorantia excus at peccatum?. A popular lecture on the 23 Psalm and a popular sermon on the 9th verse of the 3 chapter of the 2nd Epistle of Peter.

Adjourned to meet at the church at half past ten o'clock A.M. concluded with prayer.

Presbytery met according to adjournment present as above, Mr. James D. Hall a candidate under the care of Presbytery delivered a lecture from the 23rd Psalm as a part of trial preparatory to Licensure; Mr. Hall also read an Exegesis from the theme "an ignorantia excusat peccatum?"

Mr. Hall was also examined on Theology and Church History.

Mr. James D. Hall delivered his popular sermon from 2nd Peter 3rd and 9th as part of trial previous to Licensure, which was considered and sustained. Presbytery proceeded to License Mr. Hall to preach the gospel which Secenunae is as follows viz

At the church of Rocky River the 5 day of April 1833, the Presbytery of Concord having received testimonial in favor of Mr. James D. Hall of his having gone through a regular course of literature; of his good moral (character), and of his been given the communion of the church procluded to take the usual part of trial for his licensure; and he having given satisfaction as to his accomplishments in literature; as to his experimental acquaintants with religion; and as to his proficiency in Divinity and other studies; the Presbytery did, and here by do express their approbation of all these parts of trial; and he having adopted the confession of faith of this church and satisfactorily answered the questions appointed to be put to candidates to be licensed; the Presbytery did and hereby do license him the said James D. Hall to preach the Gospel of Christ, probationer for the holy ministry, within the bounds of this Presbytery or wherever else he shall be orderly called.

* * *

The Presbytery of Concord met Poplar Tent Church May 14, 1837, according to adjournment and with prayer was constituted.

The Rev. James D. Hall a member of the Presbytery of Orange presented a regular dismission from the Presbytery of Orange to join this Presbytery, whereupon resolved that he be and he hereby is received as a member of Concord Presbytery.

A call was presented to Presbytery from the congregation of Thyatira for one half the ministerial labors of the Rev. James D. Hall; also a call from the congregation of Franklin for the other half of his labors; which calls being found regular were put into the hands of Mr. Hall and by him accepted.

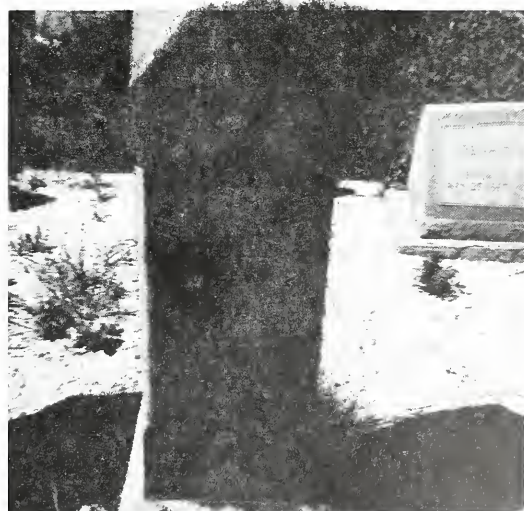
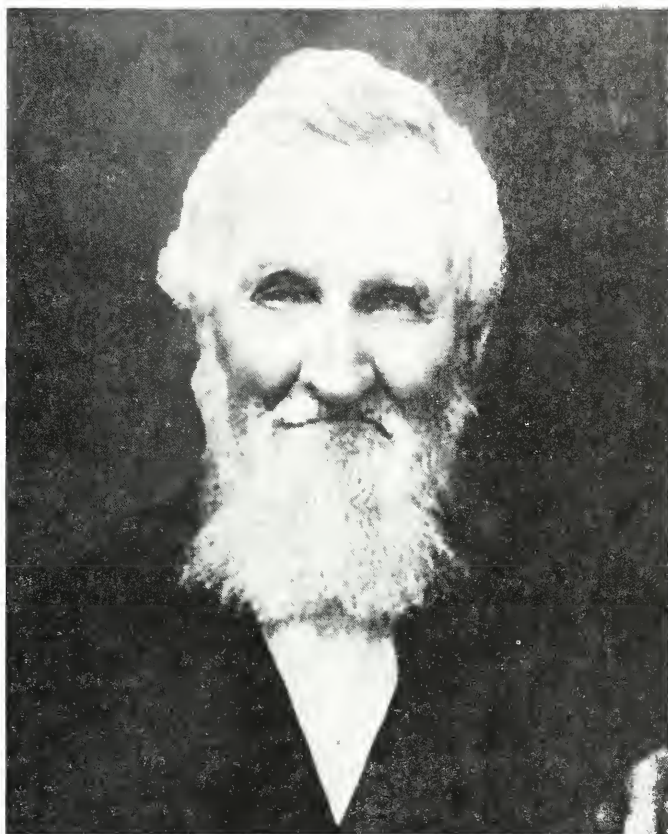
The Rev. H. W. Pharr and Stephen Frontis were appointed a committee at Thyatira, com's to church on the Saturday before the 4th Sabbath, Inst, and install the Rev. James D. Hall, Pastor of that Congregation. Mr Pharr to preside and give the charge to the Pastor, and people and Mr. Frontis to preach the installation sermon.

And the Rev. Stephen Frontis and William A. Hal were appointed a committee to meet at Franklin Church on Saturday before the 3rd Sabbath Inst, and install the Rev. James D. Hall Pastor of that Congregation, Mr Frontis to preside and give the charge to the Pastor and people, and Mr. Hall to Preach the Sermon.

* * *

The Presbytery of Concord met Franklin Church Rowan County North Carolina September 28, 1846.

The Rev. James D. Hall asked the dissolution of the pastoral relation existing between himself and the churches of Thyatira and Franklin. Presbytery being properly informed these churches consented to said dis-



solution, the request was granted and the congregations of Thyatira and Franklin declared vacant.

REV. JAMES DAVIDSON HALL

James Hall, commonly known as the first James Hall, was born in the north of Ireland in 1703. In 1720 he started with his widowed mother for America. His mother having died on the voyage, the seventeen-year-old lad landed in Philadelphia and made his way to Carlyse, Pa., where relatives had preceded him. He married Prudence Roddy, and moved to what is now Iredell County, N. C., in the fall of 1751. His son Thomas Hall married Elizabeth Sloan, their son James married Rachel Johnson. James Davidson Hall was the son of this marriage.

"James Davidson Hall was born near Statesville, Iredell County, N. C., March 17th, 1806. He was a worthy son of a sturdy Scotch-Irish ancestry. His great grandfather was one of those liberty loving Presbyterians, who during the first half of the eighteenth century come in so large numbers from North Ireland to America. His first settlement was in Pennsylvania in the year 1720. In 1751 he moved to what is now Iredell County, North Carolina, where he reared a large and influential family. More than sixty of his direct descendants are known to have entered the Presbyterian ministry. Three of these attained to the high honor of the Moderator of the General Assembly of the Presbyterian Church in the United States: his son, James Hall, D. D., W. T. Hall, D. D., and Judge Allen G. Hall, of Nashville Tenn.

James Davidson Hall's father and mother were James Hall of Iredell County, North Carolina, and his wife Rachael Johnston. They were both Scotch-Irish Presbyterians and proceeded to rear and teach and train their children after the accepted pattern under which they themselves had been "brought up", with strong emphasis on keeping the Sabbath day holy, reading the Bible reverently and committing to memory the Shorter Catechism. It was the good Scotch recipe for bringing up children 'in the way they should go'."

Not only was Mr. Hall fortunate in the family from which he sprang, but also in the community in which he was reared. It was a God-fearing community. It had its church with school nearby. In the one he learned to love the Lord, and in the other he formed a taste for good literature, and was fired with a desire for a finished education.

There were two gifts which manifested themselves in early life. — A remarkable memory and unusual powers of concentration. When he was more than eighty years old he recalled clearly the earthquake of 1811 and compared it with that of 1886. He recalled vividly the campaigns of Napoleon Bonaparte from 1812 to 1815. As a

child he learned the Shorter Catechism, and until his death he could ask and answer every question in the catechism with perfect accuracy. When he was past eighty he could read Latin with almost the facility he could read English, and often read Latin for recreation. What he once learned his mind seemed never to lose.

His powers of concentration were equal to his memory. His absorption in thought made him absent-minded. His father thought him impractical. He once remarked, "I must educate Davidson, else he will never be able to make a living". His ability to concentrate enabled him in later life to do well the work of several men. He filled what today would be counted a heavy pastorate, superintended a large school for boys, doing much of the teaching himself, while managing a farm and caring for quite a number of slaves. In his old age while crossing a little mountain on the way to New Hope Church he remarked to a young son, "I have crossed this mountain many times without knowing the mountain was here". His mind was absorbed in the sermon he was to preach. It was his ability to concentrate on the work in hand that enabled him to accomplish so much.

His taste for good literature started early in life. The only works he had access to in his boyhood were those of Cowper, Goldsmith, and Bunyan, these he devoured. His best opportunity for reading was on his way to and from school. With his favorite book he was at the school house before he knew it. His return home was equally pleasant. Later on in college he read Sir Walter Scott's novels as they came from the press. To him Scott was always, "the Great Unknown", his novels having been published anonymously. He entered the Junior Class of the University of North Carolina in 1826. In college he was brought into contact with fine young men from all parts of the state. These contacts were very valuable to him. The faculty of the University at that time was particularly strong. Perhaps the two teachers who influenced him most were Dr. James Phillips and Dr. Elisha Mitchell. He graduated in 1828 with the second highest honors of his class.

After leaving the University of North Carolina he taught school in Washington, N. C., for two years. Here he found a culture and society particularly pleasing to him. He also delighted in his school work. However he felt the call of God to the Ministry, and when he had secured sufficient funds he proceeded to Union Seminary, then located at Hampden Sidney, Prince Edward County, Va. In order to reach the seminary he bought a horse, rode horse-back for almost a week, then disposed of his horse as best he could after his arrival. This illustrates the changes that have taken place in the last hundred years.

Soon after entering the seminary Dr. John Holt Rice died. It was always a regret to him that he was not able to

be longer under the instruction of this great teacher. However he was greatly impressed by the teaching and preaching of Dr. George A. Baxter. While in the seminary he made many friendships which lasted through life. Perhaps the closest of these friendships, and that which gave him the most pleasure, was that with Dr. Theodorick Pryor. They were near the same age, and both lived well beyond four score years. To the last they exchanged letters. His family can remember the joy Dr. Pryor's letters gave him, and how he read these letters over and over again.

On completing his seminary course he became evangelist in Orange Presbytery. After two years of this work, he accepted the pastorate of Thyatira and Franklin Churches in Rowan County, North Carolina. Not only was Thyatira a very old church, but a very important one. This pastorate lasted for ten years.

"In 1846 he removed to Gaston County, where he spent the remainder of his long and useful life. His principal charge was Goshen, New Hope, and Olney, but at different times he ministered also to all the churches of the county; Union in its infancy, Long Creek, Hephzibah and in addition he cultivated one or more mission points. He preached in season and out of season, and often without money and without price. For many years he was the lone watchman in Gaston county, and largely because of his efforts the Presbyterian Church in that county lived and grew".

As a preacher he was always sound, strong, and at times moving. His constant aim was the salvation of souls. His ministry was very fruitful. Great numbers were received into the church during his long ministry. On reading the number of persons a certain noted Philadelphia preacher had received into the church he said, with surprise and great humility, "I have received as many into the church as he has".

"When he came to Gaston County he found a great lack of educational advantages. There were no public schools, and such schools as existed were of a low order. With characteristic energy he set about remedying this condition by erecting a classical school of high order. He became himself the principal teacher. To this school came boys from a large section of North Carolina and from the upper part of South Carolina. Scores of young men were fitted for life, who almost invariably became useful citizens as preachers, doctors, lawyers, business men, and farmers. Being a strong character and an unusual classical scholar he left an indelible impression upon his pupils.

"He was one of the founders of Davidson College and the only one present at the Semi-Centennial Anniversary when Dr. Jethro Rumble delivered the historic address. Dr. Rumble said on that occasion: 'Quite a number of young men, full of hope and enterprise, had entered the

ministry of Concord Presbytery while Western College was trying to live. When these young men had achieved positions and influence by a dozen years experience, they determined to reopen and reagitate the college building subject.** Precious is the memory of these devout men and it is fitting that they should be held in everlasting remembrance. I see one of them, Rev. James D. Hall, on the platform today, and I tender him the thanks of all, for his services fifty years ago and our congratulations that God has spared him to see this happy day'.

The war between the States swept away much of his earthly possessions, but like others in our Southland, he arose from the catastrophe with undaunted courage, to renew his efforts to meet the needs of his family and provide for the education of his children.

When the weight of many years of service began to press heavily upon the failing strength of the Rev. James Davidson Hall, he was enabled of God to lay down his burdens one by one, and to find a sweet satisfaction in meditating on the goodness of God, and in the reflections of a well spent life as the father of a notable family, and as one of the pioneer preachers in the Piedmont of the Carolinas. As he lingered in the gloaming and waited for the opening of the gates of gold he spoke often of the grace and loving kindness of the Lord and of the communion with Him in the quiet of the eventide that made the last years of his long and useful life the sweetest and happiest. When the last call came on the twenty-fifth day of August, 1892, he was in his eighty-seventh year, and all ready to depart and be with Christ. So he fell asleep in Jesus. Honor was paid to his memory by a multitude of



friends and his body was laid to rest in the graveyard of the old Goshen Church until the resurrection morn.

'The souls of believers are at their death made perfect

in holiness and do immediately pass into glory; their bodies being still united to Christ do rest in their graves till the resurrection' ''.

Rev. James Davidson Hall was married three times:

First: To Miss Elizabeth Scott.

Child: William Thomas Hall.

Second: To Miss Elvira Brandon, who died August 17, 1847.

Child: James Brandon Hall, born 1843, died August 25, 1854.

Third: To Miss Elizabeth Price Neagle, born November 18, 1826, died April 17, 1910.

Children: John Davidson Hall; Matthews Neagle Hall;

Elva Hall;

Alanson Dickey Hall, born May 15, 1857, died May 24, 1861;

Franklin Price Hall;

Laban Barringer Hall, born August 9, 1862, died

May 26, 1917, unmarried;

Joseph Kirkland Hall;

Josiah Quincy Hall.

All quotations are from "Some Pioneer Presbyterian Preachers of the Piedmont North Carolina" of which the late Rev. I. S. McElroy, D. D., was author.

REV. BARNABAS SCOTT KRIDER

Rev. Barnabas Scott Krider, son of Jacob Krider and Sarah Wood Krider, was born at Mount Vernon, North Carolina, April 17, 1829. He did part of his preparatory studies under the mysterious schoolmaster, Peter Stuart Ney, after which he attended Davidson College, and Columbia and Princeton Seminaries. He was ordained in 1856 by Concord Presbytery, becoming pastor of Bethany and Tabor Churches. Later he served Unity, Franklin and Mocksville Churches. From 1859 till death in 1865, he was the devoted pastor of Franklin and Thyatira Churches. He was buried in the old graveyard of Third Creek Church. He married Maria P. Cowan.

Presbytery met, Prospect Church Saturday April 18th 1857.

A call from the churches of Unity and Franklin for the pastoral services of Rev. B. S. Krider for two thirds of his time, promising a salary of \$425.00 was laid before Presbytery. The commissioner from the church was heard; whereupon Presbytery placed the call in Mr. Krider's hands for consideration. The call asks for the translation of Mr. Krider from the churches of Bethany and Tabor, his present charge. Rev. B. S. Krider signifies his willingness to accept the call from the churches of Unity and Franklin.

Presbytery met, Concord Town Monday April 5th 1858. The committee to install Rev. B. S. Krider over the

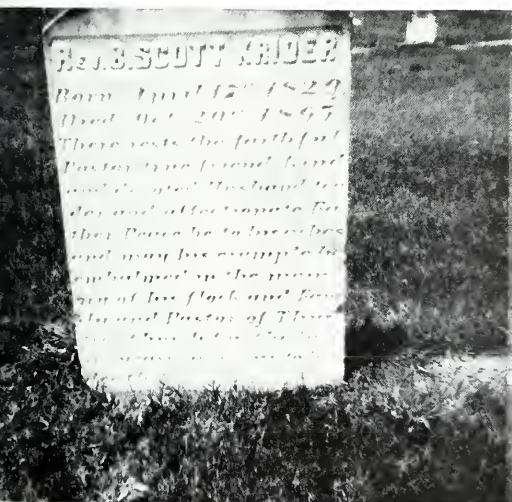
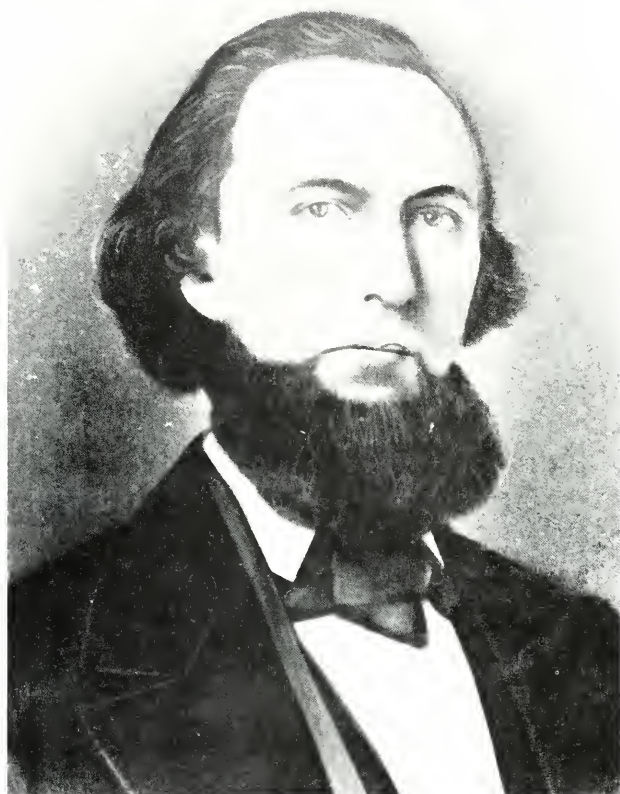
churches of Unity and Franklin, reported that they had attended to the duty assigned them, and that on the 2nd day of October 1857 they installed him over the church of Franklin, and that on the 16th day of October 1857 they installed him over the church of Unity.

Presbytery met, Bethany Church Friday July 22nd 1859. Rev. B. S. Krider asked Presbytery to dissolve the pastoral relation existing between himself and the church of Franklin. Having heard the reasons for the request and the commissioner from the church, the request was granted, and the church of Franklin was declared vacant

* * *

The Rev. Barnabas Scott Krider the youngest son of Jacob and Sarah Krider was born in Third Creek Congregation Rowan County N. C. 17th April 1829. His father had been for many years a ruling Elder in Third Creek Church. His son the subject of this sketch was dedicated to God in Baptism, about the 20th of July 1829, was the last white child baptized in that church by the Rev. Joseph Kilpatrick.

His childhood and youth were spent in the congregation of his father; attending the schools conducted by Archibald McNeely, P. F. Ney, Rev. J. M. H. Adam and J. E. Mumson. Living in a community noted for its steady habits of its population, enjoying the training of pious parents, his mind was early impressed with the claims of religion, and through the sustaining grace of



God his life was far from open vice. He entered the Soph Class in Davidson College in the Fall of 1847 and was graduated in 1850. During 1849 he was brought under religious impressions and in October of that year, made a public profession of his faith in Third Creek Church, and was secured into communion with God's people. He afterwards was brought to believe that the religious impressions, which led to this step, had not been of a saving character.

And after entering the Seminary, at Columbia, his soul was much exercised upon the question of his having passed from death into life; and much time was spent in seeking that living faith; the possession of which he so much doubted. The result, so as such as made him feel he had not before experienced the converting grace of God, for after this he enjoyed a living precious communion with the Father and the Son.

After leaving Davidson College, he engaged in teaching for a year at Taylorsville N.C. in order to secure funds for prosecution his theological course; for he had determined to devote himself to the gospel ministry. In the Fall of 1852 he entered the Seminary at Columbia S.C. and remained until the Spring of 1854. On the 20th of June 1854 he married Miss M. C. Cowan, a daughter of Abel and Mariah Cowan of Rowan Co. About the first of September of the same year, he went to Princeton Seminary to seek a still more complete preparation for preaching the unsearchable riches of Christ, and remained there about five months. In April 1855 he was licensed to preach, by the Presbytery of Concord in session at Sugar Creek. About the first of May following he began to preach a Stated Supply to the congregations of Bethany and Tabor. In March 1856 calls were made for his pastoral service and he was ordained to the full work of the ministry and installed pastor of those churches on the 26th of April at Bethany. Here he labored with great acceptance and with much success for about a year after his installation. During the ten years which he preached to those churches Bethany was blessed with the addition of 25 members.

In the Spring of 1857 though tenderly and greatly esteemed, by those churches, he felt it to be his duty to leave them and labor in another field. Unity (Rowan) Franklin and Joppa were churches which next enjoyed his ministrations. To these he labored about two years, when he left Joppa and Franklin to accept a call to Thyatira for two thirds of his time, still giving the remaining third to Unity, of which he had been installed pastor on the 16th of October 1857.

He commenced preaching at Thyatira the first of June 1859 and was installed pastor, the fall of the same year. At the Spring meeting of Presbytery 1863 the pastoral relation between him and the church of Unity was dissolved when he accepted a call from Thyatira for the

whole of his time, and there labored faithfully until called to his reward.

While he preached to the church at Unity there were added to the church under his ministry on examination 48 members and 9 by certificate.

To the church at Thyatira, were added 132 white and 41 colored members. During his ministry in that church, it was blessed with two precious revivals, the last of which occurred about two weeks before his death.

In this revival his soul was rejoiced to see twenty seven of the young men and women of his charge gathered into the fold of Christ. After the meeting he was very unwell for some, when a severe attack laid him on his bed, from which he was to go forth no more among the living; after a few days of suffering patiently endured, with his mind on eternal concerns, he passed away to that heavenly temple to behold its glories and participate in its praises. He died on the 19th of October 1865 and was buried at Third Creek Church.

His death strikingly displays the power of faith to sustain the soul in the dark hours of dissolution for he died under circumstances peculiarly trying. He was not only called away in the midst and in the midst of his usefulness, but he was called to leave a fond and devoted wife, and six little helpless children, alone in the deep gloom of that night of sorrow and desolation, which come down on our unfortunate country. To leave such a family under circumstances which filled the stoutest heart with fears as to its future, as well calculated to try the faith of any saint, and it was to him a severe ordeal.

But committing them all into the hands of a covenant keeping God, he acquiesced in the mysterious providence, saying I suppose that the work given me to do here on earth has been done, and I must go to higher work above. Thus passes away one whose ministerial life though limited to ten years, had accomplished much for the Redeemers kingdom. To the different churches which he served there were added under his ministry more than 250 members making an average of over 25 a year. As a preacher he was earnest in the delivery of usually a plain unadorned scriptural message. In social intercourse he was polite to all. As a friend he was warm-hearted and true, and when mingling with his brethren and friend his warm congenial heart wreathed his merry open countenance in smiles, and kind expressions which won their hearts.

While the younger members of his Presbytery knew him tenderly, he was almost caressed by the aged fathers. As a citizen let it be seconded that his heart deeply felt his country's woes — that he lived through the dark days of desolating war, and died as he had lived an unswerving patriot. As a husband he was tender and devoted: as a father seeking his dearly beloved children in the fear of God. True to his Divine Master — true to his country, —

true to the afflicted church of his fathers and true to all the noble impulses of Christian character, we did well to esteem him and do well to lament his death.

Signed C. D. Parks

SAMUEL CALDWELL PHARR

Samuel Caldwell Pharr, born near Sugar Creek, Charlotte, N. C. March 19, 1825, his father, Rev. Walter Smiley Pharr, Mother Jane Bain Caldwell; wife Sarah Springs; children, Margaret (Mrs. Albert S. Morrison), Cynthia (Mrs. James Pat Garner), Walter Springs Pharr.

Samuel Pharr entered Davidson College 1837, graduated in class 1841. Then graduated from Princeton University in New Jersey; 1845. Seminary in Richmond, Virginia 1847. He was taken into the Concord Presbytery and Ordained as a Minister to proclaim the word of God. Pastor, Providence and Sharon Churches, 1848 to 1855. Professor, East Tennessee University April 11, 1856, until April 5, 1858. Also was stated supply of Lebanon Church 1856 & 1857. Pastor Hopewell church 1858 to 1866. Pastor, Thyatira and Franklin Churches, May 1, 1869 to August 23, 1873. Then he joined the Methodist Church in 1874.

REV. SAMUEL CALDWELL PHARR, 1847-1856 May 1, 1869 — August 23, 1873

Friday April 11, 1856, Rev. Samuel Caldwell Pharr D D was, at his own request dismissed to join the Presbytery of Knoxville Tenn., and the Stated Clerk was directed to furnish him with a letter of dismission.

April 5, 1858, Rev. Samuel Caldwell Pharr D D, presented a letter of dismission from the Presbytery of Knoxville, Tenn. He was examined, and his examination being satisfactory he was received as a member of the Concord Presbytery.

Presbytery met, Castanea Grove Friday, April 30th 1869. A call from Thyatira church for the pastoral services of Rev. S. C. Pharr for two thirds of his time, promising him the sum of four hundred and seventy five dollars, was read, and also a call from Franklin church for one third of his time, promising him the sum of two hundred and thirty three dollars, was read. These calls were laid on the table for the present.

Rev. S. C. Pharr accepted the calls placed in his hands, and he and J. K. Graham were appointed to arrange for his installation. The committee to arrange for the installation of Rev. S. C. Pharr D.D. reported as follows; That the services take place at Thyatira Church on Saturday before 4th Sabbath of May at 11 A.M. the congregation of Franklin church being notified to be represented, that Rev. W. A. Wood preach the sermon,

Rev. J. D. Hall preside and propose constitutional questions and charge the pastor and Rev. J. Rumble charge the people.

A petition was read from Franklin church; asking permission to change the wording of the call to their pastor; Rev. S. C. Pharr D.D. so as that said call shall read "for one half of his time", instead of "one third of his time", and "promising him three hundred and fifty dollars", instead of "two hundred and thirty three dollars", as now specified in the call, including parsonage.

Also a petition was read from Thyatira church for permission to change the wording of the call to their pastor Rev. S. C. Pharr D.D. so as that said call shall read for one half of his time, "instead of two thirds of his time", and promising him three hundred fifty dollars, instead of four hundred and seventy five dollars, as now specified in the call", which permission was granted to each of said churches respectively.

The committee appointed to bring in a minute touching the case of Rev. S. C. Pharr D. D. presented the following which was accepted and adopted; In accordance with the requirements of our Standards (Book of Discipline Chapter V, sections 10 & 12) we must either suspend or depose the one found guilty.

Because of the number of base flagitious crimes, we recommend that Rev. S. C. Pharr D. D. be suspended indefinitely from the ministry. Rev. J. Rumble was appointed to visit Franklin church, and declare the pastoral relation between said church and Rev. S. C. Pharr D. D. dissolved, and said church vacant. August 23rd 1873.

REV. SAMUEL CALDWELL PHARR

In gathering information for this book, Miss Mary Pharr told me of a legend concerning Rev. Samuel Caldwell Pharr. As the story goes, he graduated from Davidson College when he was fifteen years old and wanted to further his education. His father, Rev. Walter Smiley Pharr, realized he had a son with above average intelligence, and he wanted his son to continue his schooling, but he did not want his son to get "The Big Head" and be unable to live with the neighbors. So as the story goes, he told his son that if he wanted to further his education he would have to ride a horse to school. Young Samuel accepted the proposition and rode a horse to Princeton University, in New Jersey. He graduated from Princeton and went on to Seminary in Richmond, Virginia. From there he was taken into the Concord Presbytery and ordained as a minister to proclaim the word of God to everyone.

The Rev. Samuel Caldwell Pharr served his Lord until death.

The Rev. Samuel Caldwell Pharr was moderator of Concord Presbytery April 14, 1871.



ELMWOOD CEMETERY CHARLOTTE, N. C.

March, 1884:

Dr. S. C. Pharr, DD

Died of chest dripsy of heart disease.

Certified to by L. W. Hunter, M. D.

Buried on lot 130 section A.

DEATH OF DR. SAMUEL PHARR

Rev. Dr. Samuel C. Pharr is dead. This well known divine laid down the burden of a long and eventful life at his home about four miles from the city, last Sunday Morning, and yesterday his remains were interred in Elmwood Cemetery. Rev. J. T. Bagwell, of Tryon street Methodist Church, conducted the funeral service from the late residence of the deceased, after which the body was followed by a large concourse of friends and relatives. Dr. Pharr was about 55 years old and served a number of churches in this the county for many years. He was at one time pastor of Providence church and afterward of Sharon. He also served a church in Rowan County (Franklin). About fifteen years ago he changed from Presbyterian to Methodist minister, and since then to about one year ago he has preached from Methodist pulpits. His last charge was at Rockingham, where a little-over twelve months since, he was stricken with paralysis. He was brought to his old home near this city, where he lingered until Sunday Morning last, when death came to his relief. Dr. Pharr was conscientious in his convictions and outspoken in his opinions. His labors in the Master's vineyard were long and toilsome, yet faithful withal, and were productive of much good; and now he

has entered into that glory and rest to which he directed so many troubled souls during his long ministrations among our people, that glory which comes to the righteous and that rest which comes to the weary.

Charlotte Observer

Carolina Watchman, Salisbury, N. C.

March 20, 1884

SAMUEL CALDWELL PHARR, 1847-1856

The call of the Reverend Samuel Caldwell Pharr is recorded in the Session Minutes as follows:

In the good providence of God, the way opened immediately (referring to the departure of Mr. Sherrill) for securing the services of the Reverend Samuel C. Pharr, who has been laboring with great success in both churches (Providence and Sharon) to the present time, February 14, 1854. He was ordained at Sharon Church on the 20th of May, 1848.

Mr. Pharr was directly descended from at least six generations of distinguished Presbyterian ministers. He was the great-grandson of the famous Alexander Craighead, whose father and grandfather were both ministers in Ireland. He was the grandson of S. C. Caldwell, noted Sugar Creek pastor and supply of Providence for two years, and he was the son of the Reverend Walter Smiley Pharr, longtime pastor of Ramah and Hopewell churches. His mother was Jane Caldwell Pharr, daughter of S. C. Caldwell.

At the early age of fifteen Samuel Caldwell Pharr was graduated from Davidson College. He further studied at Nassau Hall (Princeton) and then attended Union Theological Seminary at Richmond, Virginia, where he was graduated in 1847. On April 10, 1847, he was licensed by the Presbytery of Concord, and on May 28, 1848, he was ordained and installed as pastor of Providence and Sharon churches. He had evidently been supplying these churches for some time before his ordination. On May 10, 1849, Mr. Pharr married Miss Sarah Springs of the Rocky River congregation. (The Rocky River records give the name as "Miss Springsteel.")

As the minutes of the Session are missing from April, 1853 to May, 1854, there is little recorded about the Pharr pastorate. This omission is particularly unfortunate since, during this period, the famous Dan Baker revivals took place. The statistical records of the church show that in 1850 total communicants were 121, and the pastor's salary was \$225.00. In 1853 (after six years' service) the pastor's salary was raised to \$250.00 per year. Records show that after the revival 117 new communicants were added (Providence and Sharon combined), a record which has probably never been surpassed. One account states that at the Providence meeting more than a hundred converts were received in the church.

It is recorded that Mr. Pharr was responsible for inducing the famed evangelist, Dan Baker, to hold a meeting at Providence. Dr. Baker never entered a field without a pastor's invitation, and he always sought the pastor's advice and followed his wishes. No one would deny that much of the success of the revival was due to the hard work of the pastor as well as to the preaching of the noted evangelist.

Mr. Pharr was very popular at Providence. It was said that he was the first Providence minister who made his home in Sharon. The Minutes of the Session later record that "Dr. Pharr's pastorate was without blame, and he left at his own request." In February, 1856, Mr. Pharr requested to be released by Presbytery and his congregations in order to accept the appointment of professorship of languages in the college at Knoxville, Tennessee. He was released by Concord Presbytery and then connected with the Presbytery of Knoxville, where he taught and served as supply for several churches. In 1858 he returned to North Carolina to become pastor of Hopewell Presbyterian Church, where he remained until 1866.

In 1867 Mr. Pharr became pastor of Thyatira and Franklin churches in the Presbytery of Concord, where he stayed until 1873. The Presbyterian ministerial records indicate that he was indefinitely suspended by Concord Presbytery and that he united with the Methodist Episcopal Church in 1874. The following passage from the History of the Thyatira Presbyterian Church explains this turn of events:

Dr. Pharr was a man of real ability, an unusually good preacher and pastor. On one Sunday in 1869, twenty-five members were received by profession of faith and six by letter. The congregation covered a large area, and visiting all in horse and buggy days was a very arduous task. It was said that sometimes when he called at a home on a cold day, the lady of the house would prepare a toddy. In due time, it was rumored that the minister liked his toddy too well. Presbytery heard these rumors and directed the congregation to vote whether to retain him or not. The congregation voted for him; however charges were preferred by Concord Presbytery, and in 1873 he was suspended indefinitely.

The years following the Civil War were ones of dire hardship in the country, and the life of a minister was not easy. Without knowing all the facts of the above unfortunate incident, it would be difficult to say whether or not Presbytery acted too hastily. It will be noted, however, that the congregation was loyal to the minister. It is to the credit of Samuel Caldwell Pharr, who had served the Presbyterian church for almost thirty years, that suspension did not restrain him from further ministerial service, and he continued to serve his Lord in the Methodist denomination.

THE MINUTES OF THE SESSION FRANKLIN CHURCH OCTOBER 7, 1875

Rev. Alexander LaFayette Crawford, born May 14, 1824, York County South Carolina, he entered Davidson College the year 1841, and graduated in the class of 1844; Lawyer, 1845-1851; Student Columbia Theological Seminary; Pastor, Indiantown, South Carolina 1851-1856; Warren Brady County Ark.; Arkadelphia, Ark.; Statesville, Mocksville, Lexington, Taylorsville, North Carolina.

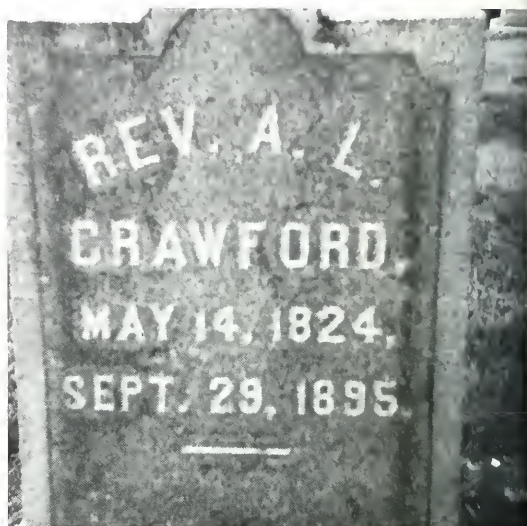
This Book was purchased at the completion of the New Church of Franklin, and opened with the first services; the first sermon being preached October 7, 1875, 11 O'clock A.M. by Rev. A. L. Crawford, from Haggai, 1st Chapter 2d ver. "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built". At 7 O'clock P.M. a sermon by Rev. J. B. Mack, Friday October 8th 11 O'clock A.M. A sermon by Rev. J. Rumble. At 7 O'clock P.M. a sermon by Rev. J. B. Mack. Saturday October 9th 11 O'clock A.M. a sermon by Rev. J. Rumble. At 1 O'clock P.M. a sermon by Rev. J. B. Mack, At 7 O'clock P.M. a sermon by Rev. J. B. Mack. Sunday October 10th 11 O'clock A.M. the sealing ordinance of Baptism was administered to Alison Cicero Nash, by Rev. A. L. Crawford, after which the Dedication sermon was preached by the same from second Chronicles 6th Chapter 1st & 2nd vers. Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever. After sermon the Lords Supper was administered, conducted by Rev. J. Rumble, 2 O'clock P.M. a sermon by Rev. J. B. Mack, 7 O'clock P.M. a sermon by Rev. J. B. Mack. Monday October 11th 11 O'clock A.M. the sealing ordinance of Baptism was administered to Thomas Brandon Fraley, by Rev. A. L. Crawford, after which a sermon was preached by Rev. J. B. Mack. 7 O'clock P.M. a sermon by J. B. Mack after which the meeting closed.

Written by W. A. Thomason Clerk of Session.

Mr. Thomas J. Foster, not being a member of Franklin Church, paid twenty dollars on the building of the new Church, and requested that a note of it be made in the Church Book.

CONCORD PRESBYTERY MET CONCORD TOWN JANUARY 20th 1875

The object of the meeting was announced A Certificate of dismission of Rev. Alexander Lafayette Crawford from the Presbytery of Ouachita, of the Synod of Ark.



**This picture of the
City Cemetery in Taylorsville, N. C.**

was read, and on motion the Presbytery examined Mr. Crawford on experimental religion, and as to his soundness in the faith.

The examination being sustained Mr. Crawford was unanimously received, and his name enrolled as a member of Concord Presbytery.

The Chairman of the Committee of Sustentation made a report, which was received as information.

Rev. Alexander Lafayette Crawford was on motion re-elected as Evangelist for one year, after the expiration of his present term of service at a salary of one hundred \$100.00 dollars per month.

Rev. J. B. Mack tendered his resignation as Trustee of Davidson College, which was accepted, and Rev. Alexander Lafayette Crawford was elected to fill the vacancy caused by his resignation.

Rev. Alexander Lafayette Crawford was appointed to preach in Rocky River Church, and declare it vacant, if the way be clear.

Evangelistic Work: Rev. Messrs Alexander Lafayette Crawford, P. T. Penick and R. E. & E. M. Stevenson.

Rev. Alexander Lafayette Crawford from the committee to organize a church at Mooresville, if the way be clear, reported that they organized a church at that place on Saturday before the 2nd Sabbath in November 1875, consisting of 21 members, one Ruling Elder and two Deacons, to be known as the Mooresville church, which report was received and approved.

Death of the Rev. A. L. Crawford, Class of 1844

Rev. A. L. Crawford, Valedictorian of the class of 1844, died very suddenly at his home in Taylorsville,

N.C., on Sept. 30th. Mr. Crawford was a man of most genial disposition and earnest piety. He practiced law till 1851, then entered the ministry and became pastor of the church at Chester, S.C., till 1856. In that year he left South Carolina and engaged in ministerial work in Arkansas. In 1873 he was called to Taylorsville, N.C., and has been ever since the beloved pastor of that church.

Rev. A. L. Crawford

James Crawford, or "Crofford" as he seems to have spelt the name in the family Bible, came from North of Ireland to Pennsylvania, probably settling in lower East Pennsylvania, where most of the Presbyterians from North of Ireland originally located. It is probable that these immigrants found the climate too severe. At any rate, a large portion of them moved farther South, going especially to Virginia and the Carolinas. It is noteworthy that these Scotch Presbyterians carried down to South Carolina the names of three of the Southeastern Counties of Pennsylvania — York, Lancaster and Chester, applying them to districts in the northern part of that state.

It is a family tradition that James Crawford was an officer in the Revolutionary Army in Pennsylvania, and that during that period he moved to South Carolina. In Dr. Howe's "History of Presbyterianism in South Carolina" it is stated that Messrs. James Crawford and John Gaston were elders in the Richardson or Lower Fishing Creek Church in York District in 1792. This church was first settled in 1749-1751 chiefly by persons

from Pennsylvania professing the Presbyterian faith. Alexander Crawford, father of Rev. A. L. Crawford, is reported by Dr. Howe as being an elder in the same church in 1820 and in 1845.

James Crawford's wife, Isabella, died March 2, 1792, and his death is recorded in the family Bible as occurring December 6, 1812. Alexander Crawford owned a grist mill on Fishing Creek. On January 2, 1816, he married Sarah Culp. He died February 2, 1851. Sarah died November 17, 1863, and was buried in the Johnsville cemetery in Bradley County.

Alexander Lafayette Crawford was born in York District, S. C., May 24, 1824. He was graduated from Davidson College as valedictorian of his class in 1844. On December 5, 1850, he married Melinda Parthenia, daughter of Rev. John Harrington and Harriet Hudson. Dr. Howe reports him in 1852 as pastor of Indiantown Church in Williamsburg District, South Carolina. In 1849 this church is reported to have had 348 communicants, of whom 215 were colored.

In 1857 he received a call from the Johnsville Church. The next year he came out from South Carolina to accept this call, bringing his wife and four small sons with him. Two of these died in infancy, Walter and Baxter. Eight children were subsequently born. The church at Warren was established in 1858. Some time during the war between the States he moved down near the Johnsville Church. He built his home there with his own hands. About 1865 he moved to Arkadelphia in Clark County and became pastor of that Church, supplying the church at Dobyville also. In 1874 he moved to North Carolina and during 1875 he preached at several churches, among which were the Center, Third Creek and Thyatira Franklin Churches, located in Iredell and Rowan Counties. In 1876 he was called to the pastorate of the church at Mocksville, where he lived until 1883 when he moved to Lexington, still supplying the Mocksville church. A few years later he moved to Taylorsville, where he preached until his death on September 29, 1895.

The Warren church minutes show that Mr. Crawford was pastor of the Warren Church from its organization in 1858 until 1865. He taught school here for several years. If he moved back to Johnsville the records do not show it, but the records do show that he moved from the Warren Church to Arkadelphia in 1865.

DEATH OF REV. A. L. CRAWFORD

On the 22nd of September, 1895, Rev. A. L. Crawford preached to his people in the town of Taylorsville, Alexander county, N. C., with his usual vigor. The sermon text was from the text, "But the very hairs of your head are all numbered;" in which discourse the precious doctrine of a special Providence was unfolded. The closing sentence, summing up the result of the discussion, was an

eloquent expression of the sentiment that, whatever fate befell the child of God, if even death itself suddenly cut him down, it was well.

On the 29th of September, the following Sabbath, without a moment's warning, Brother Crawford, in the presence of his astounded family, fell upon his hearthstone — dead.

Synod records these facts with a deep sense of its loss, with heart-felt sympathy for his afflicted family and with a profound sense of the solemn lesson this Providence enforces upon us all, "Be ye also ready, for the Son of Man cometh at an hour when ye think not."

REV. ROBERT WARREN BOYD

Rocky River Church March 31st 1881

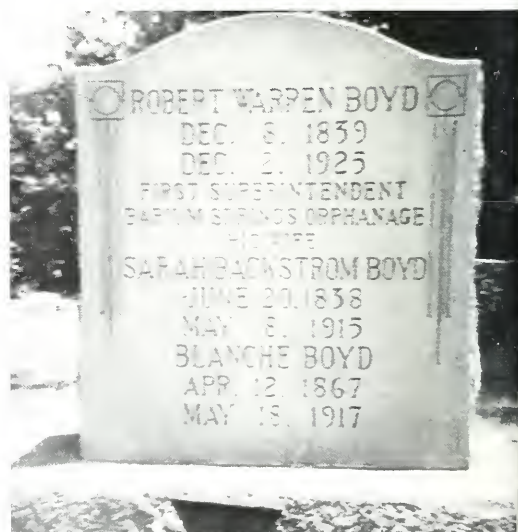
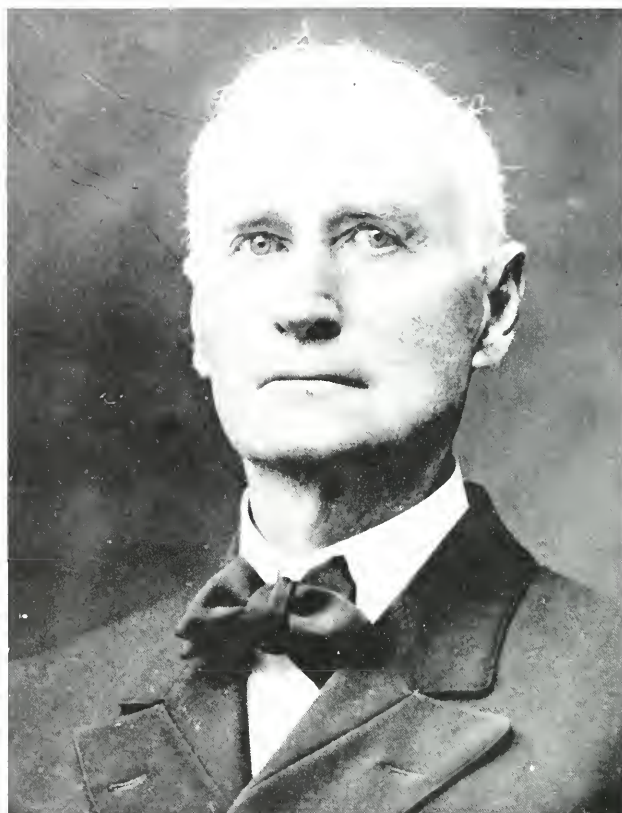
Rev. Robert Warren Boyd, born, Chester Co. S. C., Dec. 8, 1839; F, Robert B.; M, Elizabeth; W, Sarah Jane Backstrom, Chester Co., S. C., May 24, 1866 (d, 15); stu, Ersk—Col & UNC, 1859-1860; 12th SC Regt, CBA; T & farming; stu Col TS; L, 1873, Bethel Pby; O, May 16, 1874, Conc Presb; P, Unity & 3rd Crk chs, Conc Presb, 1874-78; P, Unity & Franklin ches, Conc Pres, 1878-88; P, Castanea Grove & Unity ches, Meck Presb. 1888-91; Supt Syn. Orph Home, Barium Spgs, NC, 1891-1908; wc, 1808-10; ss & P, Stuarts Draft, Va., 1911-17; inf, res, Mooresville, NC, 1918-25; died there December 2, 1925. A call from Franklin Church for the pastoral services of Rev. R. W. Boyd for one half his time, promising a salary of \$300.00 per annum, was read and placed in his hands.

Rev. R. B. Boyd having signified his acceptance of the call from Franklin church, Rev. William W. Pharr and ruling Elder T. M. Connell and W. M. Kinkaid were appointed to suggest arrangements for his installation.

The committee to suggest arrangements for the installation of Rev. R. W. Boyd over Franklin church, reported, recommending the following, which was adopted: That Rev. J. Rumble preside and propose the constitutional questions that Rev. A. L. Crawford charge the pastor, and Rev. J. A. Ramsay charge the people, and that Rev. W. A. Wood D. D., P. T. Penick and P. P. Winn be alternates in their order, and also that the installation take place on Saturday before the 1st Sabbath of June at 11 O'clock A.M. June 3, 1881.

January 31, 1888, Rev. R. W. Boyd then presented a request for the dissolution of the pastoral relation between himself and the churches of Unity and Franklin; these churches were heard from through representatives. After due consideration Presbytery declined to grant his request.

Whereupon a committee consisting of Revs. J. A. Ramsay, W. R. McLelland and Ruling Elder R. A.



nox, J. R. Graham and Dr. J. G. Ramsay, was appointed to visit, the church of Franklin and inquire into the condition of said church, and report at the next Spring meeting of Presbytery.

Presbytery met, Back Creek September 19th 1889. Permission was granted Rev. I. N. Campbell to retain his call from Unity church until the next spring meeting. Rev. J. Rumble D. D. was directed to visit Franklin church, and explain matters, and instruct the session of said church, that they are recommended to present a petition for Mr. Campbell's services as Stated supply, at the meeting to be held during Synod in Charlotte.

Presbytery met at the call of the moderator. October 11, 1889. A quorum being present, Presbytery was opened with prayer. Rev. J. Rumble D. D. reported that he had visited Franklin church and informed them of the fact that they could not have a pastor or Stated Supply, until arrears were paid; that steps are being taken by the church to pay arrears. A letter was read stating that \$9.00 was subscribed on the debt to Mr. Boyd, and \$2.00, for salary of Rev. I. N. Campbell for the coming year. This whole matter was then referred to the Home Mission Committee to report during the present session.

October 11, 1889. Presbytery met at the call of the moderator, a quorum being present, opened with prayer. The committee on the Franklin church matter reported that they had conferred with Rev. R. W. Boyd and that he consents to take the amount promised now by said church viz: \$75.00 and as much more as can be raised.

Permission was granted Franklin church to employ Rev. I. N. Campbell as Stated Supply for one year for a salary of \$252.00 and as much more as can be raised.

REV. ROBERT WARREN BOYD

Rev. Robert Warren Boyd died at the home of his son, Paschal S. Boyd, Mooresville, N. C., on December 2, 1885, following an attack of pleurisy. He was a son of Robert and Elizabeth Boyd, and was born in Chester County, S. C. Had he lived six more days he would have been 86 years old. After studying in the schools of his day his higher education was carried forward at Erskine College and the University of North Carolina. While attending the latter the Civil War broke out and, returning to his native state, he enlisted in Company F., 12th South Carolina Regiment, where he did faithful service to the limit of his rather delicate constitution. Having decided to be a physician he began the study of medicine, but, in the providence of God, he was turned aside to the Gospel ministry. After a period of teaching and farming he entered Columbia Seminary, from which he graduated.

On May 24, 1866, Mr. Boyd was happily married to Miss Sarah Jane Backstrom, of Chester County, S. C.

To them were born six children, four of whom are living: Paschal S. Boyd, Mooresville, N. C.; Miss Celeste Boyd, Cismont, Va.; Mrs. Walter Lindsay, Richmond, Va.; and Mrs. Harry Gaw, Greensboro, N. C. Mrs. Boyd preceded her husband to the grave ten years ago, while he was pastor at Stuart's Draft, Va.

Mr. Boyd's first pastorate was at Unity and Franklin. Later he became pastor of Unity and Castanea Churches, in Mecklenburg Presbytery. From here he went to Barium Springs, in June, 1891, to take charge of the orphanage of the N. C. Synod, which was at this time being removed from Charlotte. This was to be the crowning work of his life. He continued as superintendent for 17 years, carrying the work forward from very small beginnings and over insurmountable difficulties to a position of prosperity and permanency. His tender, loving heart, fine administrative ability, largeness of vision and an unquestioning faith gave him special fitness for his work. All these gifts he used in such a way that he was looked up to as a father, consulted as a wise counsellor, trusted as an unfailing friend and loved as one whose big heart always responded to the cry of need. His faith was that of a child, his heart was that of a mother. No man with less faith could have succeeded against the odds he faced and the institution stands today as a monument to his absolute trust in God. When the only building they had was burned to ashes, only a few months after he began his work there, and he stood with the homeless children around the smoking ruins singing, "Nearer My God To Thee," he saw that "This was God's way of answering prayer and burning this institution into the hearts of the Presbyterians of North Carolina," as he expressed it afterwards.

Upon giving up the work at Barium, Mr. Boyd went as supply pastor to Tinkling Springs and Stuart's Draft Churches, in Virginia, later becoming permanent pastor of the latter, and continuing there until he gave up active work by reason of the infirmities of age. Since then to the time of his death he had made his home with his son in Mooresville, spending the summers at his cottage in Montreat. This "beloved man of God" was buried from Little Joe's Church, at Barium Springs, his body was tenderly borne by the loving hands of his former orphanage boys, and lies there "in the shadow of the monument which he built."

Mr. Boyd was a man of splendid intellect, scholarly attainments and a preacher of great fervor and spiritual power. His piety and consecration were evident, while his labors were marked by the sacrificial spirit. He never sought for place but let the place seek him, thus showing his humility and his desire to be led of the Spirit. In him was the true missionary spirit that was ever planning and praying for the salvation of souls and the extension of the Kingdom. The results of this good man's life will unfold

with the coming years as the multitude of lives he has touched and mounded unfold in their graces and fruitfulness.

"Servant of God, well done." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

R. A. WHITE

REV. CORNELIUS MILLER

Rev. Cornelius Miller, born Columbus, Miss., May 11, 1847; Father, James M.; Mother, Marion Robertson Spiers; w, (1) Susan J. Stokes, Lunenburg Co, Va., April 21, 1874; (2) Mary L. Scales, Rockingham Co, NC, December 12, 1876; U Miss, BA, 1871; CSA, 6th Miss Cav; UTS Va., 1871-74; L. Ap. 17, 74, W Han Pby; O, October, 30, 1875, Or Pby; P, Madison, Wentworth & Leaksville (NC), 1874-85; P, Bonham & Honey Grove, Tex, 1882-83; P, Alamance ch, Or Pby, 1885-(p, Burlington & Springwood chs, 1885-88; ss, Jamestown & Speedwell chs, 1888-90; ss, Asheboro & Worthville chs, 1890-91; p, Unity, Franklin & S River chs, Or pby, 1891-92; ev, Or Pby, 1892-97; p, Rocky River, Zion & White Hall chs, Conc Pby, 1897-99; ev, Or Pby 1899-1903; p Soddy, Sale Crk & Washington chs, Knoxv Pby 1903-04; ss, & p, Dallas, Cherryville, Hephzibah & Waco chs, Kings Mtn Pby, 1904- (ss, Mt. Holly ch, 1904-05) -1910; p, Unity, Franklin & Third Crk chs, Kings Mtn Pby, 1910; inf; Died Dalton, Ga., February 13, 1912.

Presbytery met, July 14th 1891.

Calls were read from Franklin and South River churches for the pastoral services of Rev. C. Miller of Orange Presbytery promising him \$300.00 and \$100.00 respectively. These calls being found in order, said churches were authorized to prosecute the same before the Orange Presbytery.

Presbytery met, September 10th 1891.

A call from Unity church for the pastoral service of Rev. C. Miller promising him a salary of \$300.00 and use of manse and grounds for one half his time, was read and being found in order, was placed in his hands, and accepted. Mr. Miller having previously accepted calls from Franklin and South River churches, placed in his hands by Orange Presbytery. Rev. C. Miller and Elder J. A. Kluttz were appointed to arrange for his installation at the churches of Unity, Franklin and South River.

* * *

Touching the removal of Rev. C. Miller from his present charge to engage in Synodical Evangelistic work, reported the following: After hearing Mr. Miller and learning from him that he had notified each of his churches, that he desired to accept the call to labor as an Evangelist, and that he had asked them to unite with him

in requesting Presbytery to allow him to accept this call and be dismissed to Orange Presbytery and that the representatives from his churches were present, your committee recommend that Presbytery hear Mr. Miller and these representatives and take the matter into consideration. Presbytery then heard Mr. Miller, the representatives from his churches, and also Rev. E. W. Smith, Touching this matter.

Whereupon Presbytery dissolved the pastoral relation between Mr. Miller and Unity, Franklin and South River churches, and dismissed him to Orange Presbytery.

April 8th 1892.

REV. CORNELIUS MILLER

Rev. Cornelius Miller was born in Columbus, Miss. May 11, 1847.

Both his parents were natives of Scotland, descendant of some of the most renowned families of Scotel Covenanters. Brother Miller was thus blessed with a Presbyterian parentage. In early life he imbibed the spirit of liberty and independence. While yet a mere youth, he enlisted in the Sixth Mississippi Confederate Cavalry. It is said of him at this period of his life: "As a soldier he was faithful and brave, true to the principle he believed to be right to the end."

Later he became a commissioned officer in the Sacramental host of God's elect and served under the "Prince of Peace" in various fields with great fidelity and efficiency.

He graduated with distinction from the University of Mississippi at Oxford, 1871. He took the full three year course in the Union Theological Seminary. Here as in his literary institution, he stood high in the estimation of faculty and fellow students.

Licensed by the Presbytery of West Hanover, April 17, 1874, ordained by Presbytery of Orange October 30, 1875, he served the churches of Madison, Wentworth and Leaksville, in Rockingham County, N. C., first as State Supply, then as pastor, 1874-1882.

While in this field he was married twice; first to Miss Susan Stokes, of Lewisburg, Va. She lived but a short while. His second marriage was to Miss Mary Scales of Madison, N. C. She with five of her six children and one of the former union, together with two brothers and three sisters, survive him. May the Father of mercies and the God of all comfort be with them.

From 1882-1883 Brother Miller was pastor of Bonham and Honey Grove Churches, Fannin County Texas. The two years following he served again his first charge in North Carolina. From 1885-1891 he was pastor of Alamance Church in Guilford County. During this time he also served the churches of Burlington, Springwood, Jamestown, Speedwell, Asheboro and Worthville.

From 1891-1892 he was pastor of Unity, Franklin and



outh River Churches in Concord Presbytery.

From 1892-1897 he labored with great success as special evangelist of Stokes County, enduring hardness as a good soldier of the Lord Jesus Christ.

Returning to Concord Presbytery he served Rocky River and Zion Churches as pastor for two and a half years. From 1899 to January 1903 he again did the work of an evangelist in Stokes County, continuing to make full proof of his ministry.

The following year he served the churches of Soddy, Little Creek and Washington in Knoxville Presbytery. Returning again to North Carolina he labored in the churches of Dallas, Mt. Holly, Cherryville, Hepzibah, and Waco in Kings Mountain Presbytery, from 1904-1910. Called again to his old field, Unity, Franklin and Bird Creek, he served them for about a year as pastor in effect, preaching as he was able, but was never installed,

on account of failing health. For another year his service was in patiently waiting the Master's will — "For they also serve who only stand and wait."

In Dalton, Stokes County, N. C., February 14, 1912, after a protracted illness, borne with meekness and Christian fortitude, he quietly fell asleep in Jesus.

Asleep in Jesus! blessed sleep,

From which none ever wakes to weep."

Brother Miller obeyed the command of the inspired prophet: "Seekest thou great things for thyself? Seek them not." As was said of the Master, "The common people heard him gladly."

Like Abel, "He being dead yet speaketh saying to each of us: "Be great not like Caesar stained with blood, But only great as you are good."

DUGALD MUNROE, Committee



MILES ABERNETHY HENDERSON

Presbytery met, October 19th 1892.

Rev. Miles Abernethy Henderson, Born Gaston County, North Carolina, November 26, 1844; w, Margaret Slade, September 22, 1886; CSA, 1862-65; Col TS, 1883, L & O, Ap, 1887, Mock Pby; p, Brittain, N.C. & grp, 1888-92; p, Unity, Franklin & South River chs, Woodleaf, N.C. 1893-95; wc, Rutherfordton, 1896-1900; wc, Shelby, 1900-03; inf, Rutherfordton, 1903-08; died March 21, 1908.

Calls from Unity, Franklin and South River churches for the services of Rev. M. A. Henderson, of Mecklenburg Presbytery, were read, promising him \$300.00 and manse, \$275.00 and \$57.00 respectively; these calls were ordered to be endorsed by the Stated Clerk, and the churches were granted permission to prosecute them before Mecklenburg Presbytery.

A certificate of dismissal was read, dismissing Rev. M. A. Henderson from Mecklenburg Presbytery to unity with this Presbytery; and after the usual examination Mr. Henderson was received as a member of the Presbytery and his name ordered to be enrolled.

The calls from Unity, Franklin and South River churches, for the services of Rev. M. A. Henderson, read on yesterday, were placed in his hands and accepted by him. A committee consisting of Rev. J. M. Wharey D.D. and Elder R. Culbertson, was appointed to arrange for his installation at these several churches.

Presbytery met, October 20th 1892. The committee appointed to arrange for the installation of Rev. M. A. Henderson at Unity, Franklin and South River churches presented the following report, which was adopted: The

ev. J. Rumble, D.D. Rev. P. H. Dalton, and Ruling Elder I. H. Foust and Frank Brown, install him at Franklin and South River at a time convenient to all parties.

Presbytery met, April 12th 1893. Committee to install Rev. M. A. Henderson at Franklin and South River reported the duty performed. The report was received and approved.

Dissolutions of pastoral relations, Rev. M. A. Henderson and Unity, Franklin and South River churches, May 1st 1895.

* * *

MILES ABERNETHY HENDERSON

Miles Abernethy Henderson was born November 26, 1844, in Gaston county, N.C. In early life he professed faith in Christ and was received into the fellowship of the Castanea Grove Presbyterian church under the pastorate of the late Rev. Hall Morrison, D.D.

While still a young man Mr. Henderson was ordained and installed a Deacon in the Castanea Grove Church. A few years later he was made an Elder and served the church faithfully in Presbytery and Synod.

In 1863 he joined the Confederate army and fought to the close of the war for his beloved Southland.

When about 40 years old Mr. Henderson decided to serve the Master in the ministry of the Church he loved so well and was received under the care of Mecklenburg Presbytery. His theological training was received in the Seminary at Columbia, S.C.

He was a charter member of Kings Mountain Presbytery over which body he presided as Moderator at Brittain in the Spring of 1907. He also represented the Presbytery in the Birmingham Assembly.

In April 1887, the Presbytery of Mecklenburg ordained him to the ministry and at the same time installed him pastor of Brittain church in Rutherford county, N.C. He became also pastor of Duncan's Creek church. After laboring in this field six years, he received and accepted calls to Unity, Cleveland and South River churches in Rowan county, Presbytery of Concord. Here he labored four years when his health failing, he returned to Rutherford county and settled on a farm. Later he moved to Shelby, N.C., but after a short residence there came again to Rutherfordton where he lived and labored until his death, March 21, 1908. A widow and eight children survive him.

These facts but faintly tell the story of the life of him whose memory we commemorate today. As a preacher Mr. Henderson was sound and practical. He came to preach the gospel of peace and love. This was his mission in life and this mission was to him a grave responsibility. Although it was God's will that brother Henderson's health should not permit him to continue in the regular

pastorate, yet as he had opportunity it was his great delight to preach the "Old, old story of Jesus and his love." He rendered valuable assistance to the pastors of our Church in Rutherford, Polk and Cleveland counties. For three years he was the efficient superintendent of the Sunday school in the Rutherfordton church.

Brother Henderson was pre-eminently a man of prayer. Those who have had the privilege to hear his earnest pleadings at a throne of grace will not soon forget the beauty and the simplicity of his prayers. Nor can they fail to remember his childlike faith in God and his assurance that those prayers would be answered.

The deep piety of his life was remarked by the whole community in which he lived. His conduct and conversation were such that no stain marred the beauty and grace of his Christian reputation. To know him was to think of him as a man of God.

The power of his life in building up the cause of Christ was seen in his home life as well as in the service rendered the church. His first purpose was that of Joshua, "As for me and my house, we will serve the Lord." He lived to see six of his eight children brought into the Church, and while living in Rutherfordton his family did not fail to attend upon all the services of the sanctuary.

Mr. Henderson died triumphant in the faith which had sustained him through life.

S. L. CATHEY

REV. ROBERT SILVANUS ARROWOOD

Robert Silvanus Arrowood, son of William Arrowood and Mary Ann Fronabarger, born July 28, 1854; died October 31, 1919.

Was married to Mary Louise Dickson, born July 3, 1854, died December 23, 1934. They were Married March 3, 1880.

Robert Silvanus Arrowood graduated from Davidson College 1877; Teacher pastor of churches. Organized Churches, Gilwood, Cleveland and Elise. Was founder of Elise Academy.

Children Annie Isabel born February 28, 1882; died October 2, 1952.

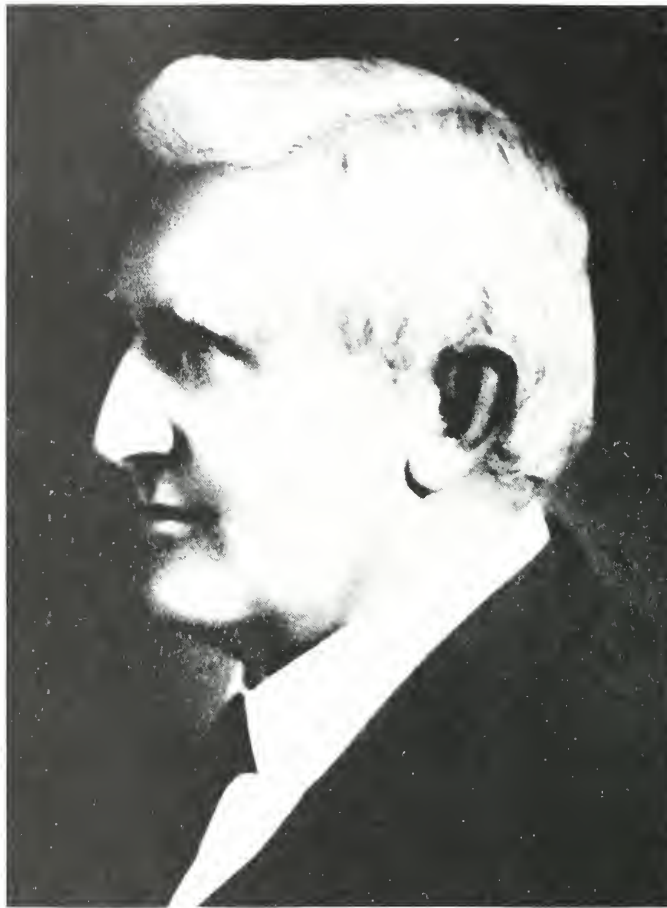
Sylvia Louise, born December 3, 1883; Graduate of Flora McDonald College. Married Harry F. Latshaw. Now living in Baltimore and still teaching.

206 E. Gittings Ave. Baltimore, Md. 21212.

Bessie Dickson, born June 7, 1886. Flora McDonald College, 2 years; Business College at Womans College Greensboro; Mountain Mission Work; Burke County, North Carolina. Office work in Table Rock Furniture Co. until retirement. 301 E. Concord St. Ealinton, North Carolina 28655 (Hospital)

Born November 9, 1887; died February 6, 1951 A.B.

Charles Flinn, Graduate of Davidson College 1909;



Union Theological Seminary, Richmond 1915, B.D. Ph. D. U. of Chicago; D. Litt, Davidson College. Pastor El Campo Texas, Prof. Southwestern Presbyterian University, Rice Institute, The University of Texas. The author of the following books; Thomas Jefferson and Education in a Republic; Development of Modern Education and the History and Philosophy of Education with F. Eby; Theory of Education in Political Philosophy of Adam Smith; George Buchanaoh the Powers of the Crown in Scotland. Numerous articles in Educational Journals. He was married to Flore Kathleen Register in 1914.

Marion Roberta Arrowood, born December 18, 1889; died June 21, 1958. Student at Flora McDonald College; Teacher of Music in Elise Academy. Married to A. Martel Harrington. Three sons, Thomas, Flinn and Laird.

Robert South born April 9, 1892. Married Mary Dimock Murray born September 30, 1897, died January

18, 1933; Married Margaret Murray. Children by Mar Dimock; Katharine Murray, now Mrs. Jack Hicks (Lynchburg and Mary Dickson, now Mrs. C. A. Hopse of Santa Barbara, Calif. by Margaret Murray, Robe South Arrowood Jr. born May 2, 1941. As Second Lt. i Army was killed in Germany by accident in 1965. Robe South Arrowood Sr., Davidson College A.B. 191 U.T.S. Richmond B.D. 1917; Pastor of Churches in V and N.C. 1st Lieut. Chaplain in First World War; Pres dent of Mitchell College; Treasurer of Barium Spring Home for Children: Moderator of the Synod of Nor Carolina, 1965. Now pastor of the Sardis Church, Li den, North Carolina.

John Bartley Arrowood born October 22, 189 Washington and Lee, A.B. 1916. Teacher, 1st Lie U.S.A. First World War. Business in Greensbor Teacher in Baltimore. Now retired in Candor, Nor

Carolina. Married in 1952 to Josephine Clark.

Julia Gordon. Graduate of Flora McDonald, A.B. and B.M. Graduate of Boston U.M.D. Service of Anaesthesia Mass Gen'l; Mass. Mem.; Hospital in Harlan, Ky.

REV. ROBERT SILVANUS ARROWOOD 1854-1919

Rev. Robert Silvanus Arrowood, born Gaston County, now Bessemer City, North Carolina, July 28, 1854; father William A.; Mother Mary Ann Froneberger; wife, Mary Louise Dickson, Orangeburg, South Carolina, March 3, 1880; Davidson College, AB, 1877; taught school at Lincolnton, North Carolina, 1877-1879, Concord, North Carolina, 1881-1885; L & O, 1886, Concord Presbytery; pastor Bethpage church, Concord Presbytery, 1886-1892; pastor Third Creek church, Concord Presbytery 1892- (pastor Fifth Creek and Elmwood churches, 1892-1895; pastor, Unity, Cleveland and Franklin churches, 1895-1904; pastor, Elise, North Carolina and Bensalem churches, 1904- (founded Elise Academy, 1904-1914; pastor, Candor, North Carolina, Macedonia, West End and Ellerbe churches, 1914-1919; died Sanford, North Carolina, (while returning from Synod) October 31, 1919.

* * *

Presbytery met, April 1896. A call from Franklin church for the services of Rev. R. S. Arrowood, promising him \$200.00, in quarterly payments, was read and referred to the Home Mission Committee. Rev. R. S. Arrowood and Mr. Edwin Shaver were appointed a committee to arrange for the installation of Rev. R. S. Arrowood at Franklin church.

Committee to arrange for the installation of Rev. R. S. Arrowood at Franklin presented the following report, which was received and adopted: September 15, 1896.

That the committee to install Rev. R. S. Arrowood at Franklin be Rev. J. Rumble D.D., Rev. J. A. Harris and Elder Edwin Shaver, and that the installation take place Saturday before the third Sabbath of May at 11 o'clock, Dr. Rumble to preside, preach the sermon and charge the pastor; Rev. J. A. Harris to charge the people.

Concord Presbytery met in Statesville church August 5th 1904.

Rev. R. S. Arrowood requested the Presbytery to dissolve the pastoral relation between himself and Unity, Franklin, Third Creek and Cleveland churches, and gave his reasons for the request.

The churches were found ready to answer on the floor, and were heard in due form. Unity, Franklin, Third Creek and Cleveland, concurred in the request, with expressed regret, however.

Presbytery thereupon dissolved the relation existing between Brother Arrowood and the churches named.

Rev. R. S. Arrowood requested the Presbytery to dismiss him to Fayetteville Presbytery. This request was granted.

The Presbytery endorsed the request made by Rev. R. S. Arrowood, chairman of Presbytery's Committee of Ministerial Relief, of the Assembly's Secretary of this cause for aid to the amount of \$100.00 each to Mrs. A. L. Crawford and Mrs. S. R. Hassell, for the year ending March 31, 1905.

Copied from an article in The Pilot, Vass, North Carolina, February 15, 1924.

Rev. Robert Silvanus Arrowood Minister and Educator An Appreciation (By John K. Roberts)

The Pilot will let me pass over the living once more that I may speak in memory of a beloved co-worker and intimate friend of by-gone days; as the dedication of Arrowood Hall at Elise High School February the first offers an opportunity for me to pay tribute to one of the greatest men I have ever known. Indeed it may be said that the corner stone and foundations of Elise High School are laid in the life blood-yes the very heart-blood of this man, I would honor, the Rev. Robert Silvanus Arrowood, Minister and Educator.

The beginnings of Elise high school were clearly the leadings of Divine Providence. No mere human institution could have weathered as many months much less years of the tribulations through which the Elise school passed before reaching stability. The first of these was the bringing together Mr. W. G. Carter, of Hemp, Dr. and Mrs. G. McLeod and the writer in Dr. McLeod's home one Sunday afternoon shortly after I became the pastor of the Carthage Presbyterian Church in the fall of 1901 which resulted in steps being taken that finally led to the establishment of Elise High School. As a result of this conversation we arranged for Rev. E. E. Gillespie, D.D., who was at that time Supt. of Synodical Home Missions, now pastor at York, South Carolina, to conduct evangelistic services at Elise for the week following the 5th Sabbath in March, 1902. In the meantime I was called to conduct the funeral service of Mr. Sol Howard, a respected and highly esteemed citizen on Deep River. This visit through this section deepened my interest in its upbuilding.

As a result of Mr. Gillespie's meeting a petition went up to Fayetteville Presbytery for the organization of a church and school at Elise. Presbytery granted the request for the organization of a church; but failed to take action relative to the school proposition; therefore the organization of the church was postponed to a more opportune time.

However the friends of the school proposition continued to agitate for a school under the auspices of Fayetteville Presbytery. In the Spring of 1904, two years later, W. G. Carter, N. J. Carter, Mr. Lenning (Lennig), Mr. Tull, Dr. H. B. Shields and others made a liberal offer for the organization of a school and a church at Elise. I presented this offer to the Spring meeting of Presbytery at Ashpole, April 1904. A warm debate ensued, but the earnest advocacy of the proposition by Dr. H. G. Hill prevailed; and Presbytery appointed a commission to organize a church and a Board of Trustees to establish a school at Elise.

Just here is the second outstanding leading of Providence. The success of the school depended upon securing the right man.

In addition to his school work Mr. Arrowood preached every Sabbath, being pastor at times of the church at Elise, Euphonia, Be Salem, and Culdee. He was faithful as a Presbyterian both in attendance and in the performance of duties placed on him by the church courts.

Mr. Arrowood realized that Moore County has many natural resources; but that her greatest assets are the moral and spiritual possibilities of her boys and girls. To them he dedicated his life in the name of the Lord and Master.

Let me say that people in all walks of life, from far and near came to honor Mr. Arrowood on the day of his burial. Such a funeral procession I have never seen. On the way from Macedonia church to the cemetery after crossing the railroad I could see the procession, automobile after automobile passing through Candor to the grave; and looking beheld a continuous line of cars reaching beyond the hill that hid the church, a line, over two miles of friends accompany one whom they loved and respected to his last resting place.

It may be that we cannot invest our abilities in life and character as did Mr. Arrowood; but we can perpetuate his work by investing our means in a school which moulds and forms true life and lasting character.

(Copied by Sylvia Latshaw, daughter of Robert S. Arrowood, on October 5, 1954)

Arrowood Reminisces

BY ROBERT S. ARROWOOD

My Father, for whom I am named, was born in Gaston County July 28, 1854, the son of William Arrowood and Mary Ann Fronabarger.

He graduated at Davidson College in 1877. At first he taught school at Lincolnton and Concord. During that period he was a member of the Teachers Assembly and was secretary-treasurer. He wrote a resolution during that time calling for a teacher's college for women and addressed to the Legislature. This resulted in the Woman's University at Greensboro.

In 1886 he entered the Gospel Ministry and had pastorates in Cabarrus, Iredell and Rowan Counties. While pastor at Bethpage, he and Rev. Henry G. Gilland established a church. The Church was named Gilwood for the two pastors. While in Rowan, he organized the Cleveland Church. While in Rowan, he was a member of the County Board of Education for several years.

In 1904 he was called to establish a school at Elise and became the first Principal of the Elise Academy. He and my sister, Sylvia, taught the higher subjects. Miss Janie McLeod the primary. Sylvia taught mostly literature, composition, Bible and the like; Father taught Beulah's Grammar, arithmetic, geometry, Latin and Greek. He had his own method of teaching; when a boy could not understand what it meant to invert fractions, he picked him up by the heels and stood him on his head. The boy did not soon forget what it meant to invert.

Though teaching five days a week, directing the boarding department with roomers in three dormitories, and sometimes as many as sixty students eating at his table, he did not neglect his work as minister. He organized the Elise Presbyterian Church in 1905 and the West End Presbyterian Church in 1912. He was the pastor of The Bensalem and Elise Churches for ten years and supplied, from time to time, Culdee, Eagle Springs, West End, Pinehurst, Euphonia, besides preaching in the afternoons at school houses which have been discontinued, Curriesville, East Philadelphia, West Philadelphia and others. He held numerous revival meetings during the summer.

The Devil raised up opposition to his work and the school. Two different conspiracies were made to burn his buildings. The boys watched the school all night with shotguns. But the opposition was overcome and his enemy driven out of the county, so he finished his work in peace.

Mr. Arrowood resigned his position as Principal on Feb. 6, 1914. The following resolution was passed by the Board of Trustees of Elise School after Mr. Arrowood's death:

"The Board of Trustees of Elise High School, in session at West End, N.C. Feeling deeply the loss of a friend and co-worker in the death of Rev. R. S. Arrowood, desire to place on the records the memorial to his beloved memory.

The establishment of Elise High School practically depended upon his acceptance of the Principalship. For ten years he gave the best of a vigorous manhood, a ripe mind, a consecrated life and untold sacrifice to building up the school, the success and usefulness of which is a monument to a heart devoted to God's young people.

The Elise High School would have failed to attain permanency but for his unusual business ability, executive qualities and personal sacrifices he made in the work

however dark, wherein he refused to be discouraged. The permanence and influence of his work at Elise cannot be measured in wood and stone of buildings, nor in dollars and cents of endowments but in the moral and spiritual manhood and womanhood which he stamped the image of Christ upon those who sat under his teaching. In the ten years of his Principalship 15 young men entered the Gospel Ministry from his school.

The Board of Trustees hereby express sympathy and condolence to his devoted wife and children; and direct the Secretary to send a copy of these resolutions to her."

Three years after Mr. Arrowood left Elise, Mr. John McLeod, Supt. of Schools in Moore County, made the following statement which is quoted in the History of Moore County: "Though the Elise Academy is not a part of the System of County Schools, its record is unparalleled. Eighteen young men have gone into the ministry; seven have studied medicine; sixty are enrolled as teachers in North Carolina; six hundred have received instruction and have gone back home or to homes of their own, trained for Christian work. It is distinctly a Christian School with the emphasis on Christian. It seeks to fully instruct in all branches of learning taught in High School and, at the same time, develop the highest standard of Character."

My Father left Elise High School in the spring of 1914 and returned to the pastorate in a group of churches centering around Candor, N.C. At Commencement in 1914, Mr. W. G. Carter presented him with a beautiful Waltham watch, which I still have. In presenting it Mr. Carter said, "Mr. Arrowood had been among us like the scientist Kepler, Thinking the thoughts of God after him."

Mr. Arrowood died while returning from Synod of North Carolina. Providentially, I was with him, we stopped in Sanford with my sister, Marion. He had a massive stroke and died in a few hours. The date was October 31, 1919.

The Rev. John K. Roberts, pastor of the Carthage Church conducted his funeral on the following Sunday afternoon, from the Macedonia Presbyterian Church. He was interred in the Candor Cemetery. A vast concourse of people attended the services.

As his son who was named for him, who was always very close to him, often sitting in the pulpit as a small boy while he preached, and providentially with him when death came, I think he can best be described in the words which Shakespeare put in the mouth of Mark Anthony in speaking of Julius Caesar. It more truly exemplifies my Father than it does Caesar.

"His life was gentle

And the elements so mixed him,

That Nature might stand up and say to all the world,

This was a man."

REV. DUGALD MUNROE

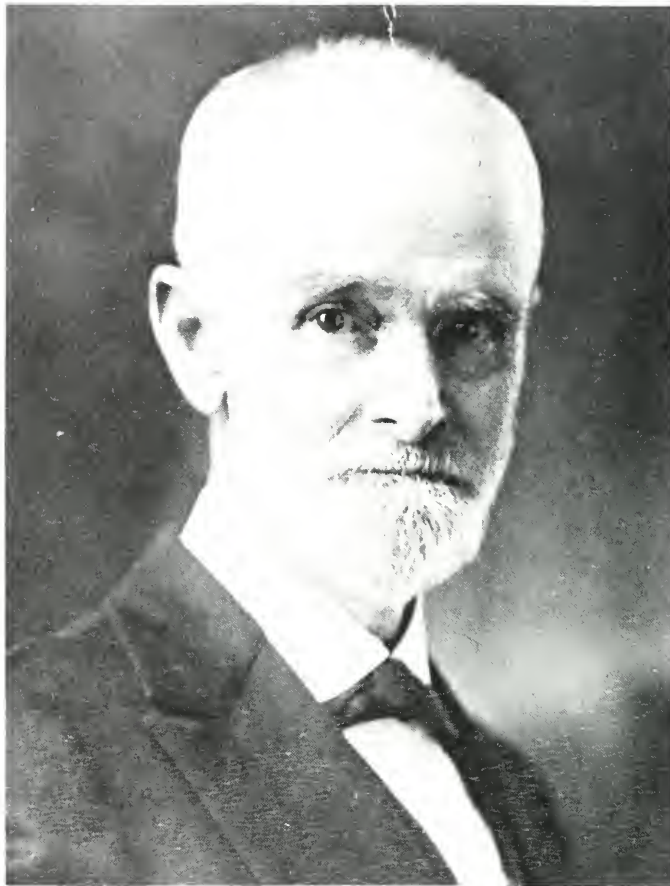
Rev. Dugald Munroe, born, Troy, North Carolina, August 21, 1846; father, Peter M. Munroe; mother, Isabelle Jane Cameron Munroe; wife, Nannie Buie. Robeson County, North Carolina, 1879; CSA, 1865-1866; Davidson College, BA, 1872; Union Theological Seminary Virginia, 1873-1876; L, April 15, 1876, Fayetteville Presbytery; O, Ap, 1877, Knoxville Presbytery; Stated supply and pastor Soddy, Tennessee, 1876-(stated supply, Sale Creek and Washington churches 1876-1877) -1889; stated supply and pastor, Newton, North Carolina, 1889-(stated supply, Sherrills Ford and Shiloh churches, 1890) -1895; pastor, Soddy Tennessee, (2nd time) 1895-(stated supply, Sale Creek and Washington churches, 1895) -1900; ev, Albe Pby, 1901-1903; pastor, Big Rockfish and Hope Mills churches, Fayetteville Presbytery, 1902-1907; ev, Concord Presbytery, 1907-1911; pastor, Unity and Franklin group, Concord Presbytery, 1911-1916; we and inf, nr Red Springs, North Carolina, 1916-1924; died there April 30, 1924. sc, Knoxville Presbytery, 1899-1901.

The Presbytery met, Statesville church May 18th 1911.

Unity, Franklin and Third Creek churches, presented calls for the pastoral services of Rev. Dugald Munroe, the terms of these calls being as follows: Unity promising a salary of \$250.00 per annum in regular quarterly payments and the use of the manse and grounds, for one morning and one afternoon service each month; Franklin promising the sum of \$175.00 per annum in regular quarterly payments for two preaching days each month; Third Creek promising \$350.00 in regular quarterly payments for one half of his time or two morning services each month. These calls were found in order and placed in the hands of Rev. Dugald Munroe.

Rev. Dugald Munroe signified his acceptance of the calls from Unity, Franklin and Third Creek, and the following committee was appointed to install him pastor of these churches: At Unity first Sunday in July at 11 A.M., Rev. R. W. Culbertson, Rev. E. P. Bradley and Elder E. L. Gaither. At Franklin 3:30 P.M., Rev. Byron Clark, D.D., Rev. R. E. Steele and Elder W. G. Watson. At Third Creek, Second Sunday in July at 11 A.M., Rev. L. H. Query, Rev. W. M. Walsh with Rev. C. A. Munroe alternate to either and Elder R. M. Rosebro.

Having served faithfully in the Southern Armies in the Sixties, and having for thirty-five years been a valiant soldier of the Cross with a Ministry of several Pastorates, he came to this his last charge, serving also Cleveland, Unity, and Franklin Churches. He was much beloved by the people of this Church. His health failing, he resigned this Pastorate in 1916, and retired to the quiet life at Red Springs, North Carolina, from where in 1924 he went to be with his Lord.



MEMORIAL OF REV. DUGALD MUNROE

Our church has suffered an incalculable loss in the death of the Rev. Dugald Munroe, who passed to his reward on the morning of April 30, 1924.

Mr. Munroe was the son of Peter and Isabelle Munroe. He was born at Troy, N.C., in the year 1846, and was reared in Cumberland county. He was the third son of six children. Two of his brothers, the Rev. C. A. Munroe, who died April 12, 1919, and the Rev. E. M. Munroe, who died December 12, 1923, were also ministers of the Gospel.

At the age of nineteen Mr. Munroe joined the army, serving the Confederate cause until mustered out after the surrender at Appomattox. He then entered Davidson College, graduating from this institution in 1872, and from Union Theological Seminary in 1876. He was licensed to preach at Old Centre church in the fall of the same year. His first charge was at Soddy, Tenn., where he

remained for fourteen years. It is a significant fact that during this pastorate nine young men entered the Gospel ministry as their chosen vocation.

He was married in the year 1879, to Miss Nannie Buie, of Robeson county, N.C., who was his tender helpmeet during his ministry and his sympathetic companion during the declining years of his life.

Mr. Munroe's ministry covers a period of forty years. On leaving Tennessee in 1890, he returned to North Carolina where he served the churches at Newton, Sherrill's Ford and Shiloh, in Concord Presbytery. In 1895, he was called back to his old charge at Soddy, where he labored for a period of seven years more. Again returning to North Carolina, he ministered to the churches at Weldon, Roanoke Rapids and Scotland Neck, in Albemarle Presbytery; Big Rockfish and Hope Mills, in Fayetteville Presbytery; Quaker Meadows, Anderson Chapel, and Bridgewater, in Concord Presbytery.

His final work was at Unity, Cleveland and Franklin, a group of churches to which he ministered from 1911 to 1916. The last few years of his life were spent in the quiet of his own home, near Red Springs, N.C., where he fell asleep in Jesus on the morning of April 30, 1924.

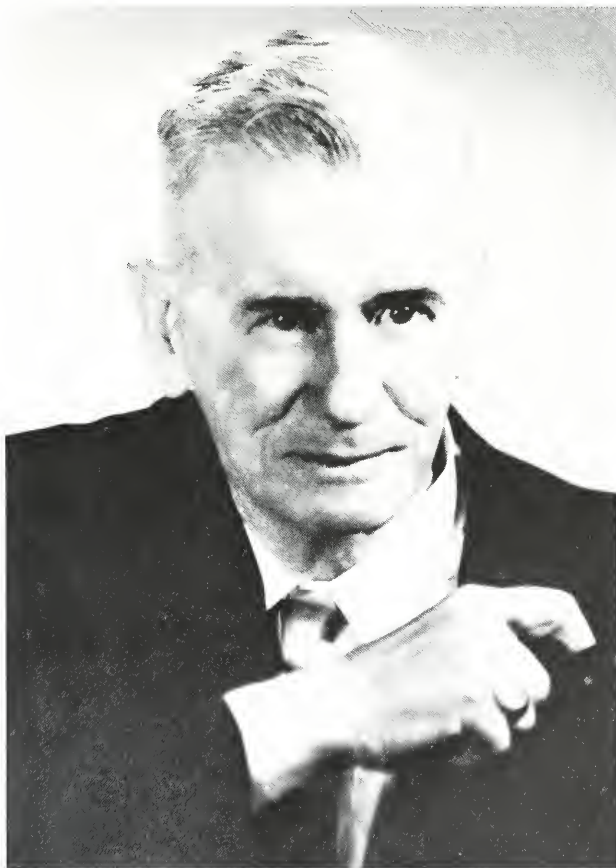
It is impossible to compute the influence of such a life. Quietly, unostentatiously he did the Lord's work in the humble fields to which he was called, and there are many who can testify to the real helpfulness of his ministry. He was a man of rare spirit, of broad charity, of exceptional simplicity and purity of mind. Like Nathaniel of old, in him there was no guile. Men loved him and trusted him,

and so his presence was a benediction in every community in which he ever lived.

Mr. Munroe will be greatly missed. He will be missed not only in the quiet of his own home and by the people among whom he lived, but also in our church courts, where he delighted to meet with the brethren. He was a good man, a loving father, a tender husband, a loyal friend, a wise counsellor, a devoted pastor, a faithful preacher, a good servant of Jesus Christ.

His was a beautiful life, a blessed work. And now he rests from his labors and his works do follow him.

JAMES B. BLACK



REV. WILBURN AVERY NICHOLSON

Born December 23, 1883

Died January 22, 1966

May 18, 1919—September 1, 1921

REV. WILBURN AVERY NICHOLSON

Rev. Wilburn Avery Nicholson, born Mecklenburg County, North Carolina, December 23, 1883; father, John Gaston Nicholson; mother, Laura Jane Harkey Nicholson; wife, Frances Reid Clark, Manchester, North Carolina, August 4, 1909 (died October 5, 1949); children: Wilbyrn Avery Jr., Frances Reid (Mrs. Alan C. Hinshelwood), John Clark, Robert McMurray, Sylvia Brevard (Mrs. Gene B. Phillips), Jane Russell (Mrs. Lewis McClain), Ellen Rebecca (Mrs. J. H. Stewart); Davidson College, 1902-1903, 1905-1906, 1910-1912; Union Theological Seminary Virginia, 1915-1918, BD; stu, UNC; L, May 21, O, September 22, 1918, Concord Presbytery; pastor Unity church and group, Concord Presbytery, 1918-1921; pastor Cooleemee, North Carolina and edu'l work, 1921-1922; ed and stated supply, Wilm and Fayetteville Presbytery 1922-1924; pastor, Church in the Pines, Fayetteville Presbytery 1924-1925; edu'l wk and stated supply, Wilm Presbytery, 1925-1929; pastor, Pineville and Banks churches and stated supply, Six Mile Creek church, Meck Presbytery, 1929-1937; stated supply North Charlotte, 1938; occ ss, res, Charlotte, 1939-1942; service center for Armed Forces, 1942-1947; pastor, Low Moor and Oakland, Va., Ap, 1948- (ss, Rich Patch, 1948) -1949; pastor Academy, Pisgah and Otterwood churches, 1949-; wc, Charlotte, North Carolina 1950; pastor, Crossnore, 1950.

Licentiate W. A. Nicholson, September 16th 1918, signified his willingness to accept the calls of Cooleemee and Franklin churches now in his hands, and Presbytery proceeded to examine him with a view to his ordination. The examinations on Personal Piety and Motives, on Church History and Government, on Theology and the Sacraments, on Arts and Sciences, on Languages, were each sustained as satisfactory. It was ordered that the trial sermon of Licentiate W. A. Nicholson be heard to night at 8:00 o'clock.

Licentiate W. A. Nicholson preached his trial sermon from I Chron 29:5, and it was approved as satisfactory part of trial. His examination was then approved as a whole.

E. P. Bradley, Byron Clark, and W. T. Wadley were appointed a committee, to arrange for his ordination and installation and report later.

Presbytery met according to adjournment June 20th 1921.

The resignation of Rev. W. A. Nicholson as pastor of Unity and Franklin churches was taken up. Representatives from the churches were heard, stating that the churches concurred with Mr. Nicholson in his request. On motion his resignation was accepted and the pastoral relation ordered dissolved, to take effect September 1st 1921.

REVEREND WILBURN A. NICHOLSON

1883-1966

The Reverend Wilburn Avery Nicholson, the son of John Gaston and Laura Harkey Nicholson, was born in Mecklenburg County on December 23, 1883. He died in Charlotte, N.C. January 22, 1966 after a long illness. Funeral services were conducted in Charlotte by the Reverend Leonard Topping and graveside services at Spring Lake by the Reverend Stradford T. Snively and the Reverend Richard R. Gammon.

Mr. Nicholson was retired by Albemarle Presbytery in 1956 after serving as pastor of the North Wilson Presbyterian Church. He received his college education at Davidson College and the University of North Carolina. He received his B.D. degree from Union Theological Seminary in Virginia in 1918 and was ordained to the gospel ministry by Concord Presbytery in the same year. He also served churches in the Synod of North Carolina in the presbyteries of Mecklenburg, Fayetteville, Wilmington, and Albemarle. Other fields of service were in the Synods of Virginia, Appalachia, and South Carolina.

Four daughters and two sons survive Mr. Nicholson. They are: Mrs. A. C. Hinshelwood, Mrs. E. B. Phillips, Mrs. Dennis W. Byram, and Mrs. J. H. Stewart, W. A. Nicholson, Jr. and John C. Nicholson. He is also survived by four sisters, two brothers, and ten grandchildren.

REVEREND HERBERT CORWIN CARMICHAEL

1890-1956

Rev. H. C. Carmichael presented a letter of dismissal from the Presbytery of Mecklenburg, and, after a satisfactory examination, was received into the Presbytery, and his name ordered enrolled after he has signed the Minister's Obligation.

Calls for the pastoral services of Rev. H. C. Carmichael, from Unity, for two Sabbath mornings, salary \$850.00 from Cleveland, one morning and three night services, salary \$750.00 and manse, and from Franklin, for one morning and one afternoon service, salary \$400.00; were read, found in order, placed in his hands and accepted by him. April 1924.

The following arrangement was made for Mr. Carmichael's installation:

At Franklin, 3:00 P.M. Preside and preach, Rev. J. E. Robinson; charge pastor, Rev. J. M. Clark; charge congregation, Mr. John A. Brady.

Rev. H. C. Carmichael offered his resignation as pastor of Unity, Franklin and Cleveland churches, to take effect September 30, 1926, and asked that the pastoral relations be dissolved. Unity and Cleveland were heard through their representatives, concurring in this request.



REV. HERBERT CORWIN CARMICHAEL

**Interment was in Forest Lawn Cemetery
Charlotte, N.C.**

He was born near Dillon, South Carolina

June 3, 1890

Died in Charlotte, N.C.

July 29, 1956

It was reported by the pastor that Franklin, in a regularly conducted congregational meeting, concurred in his request.

On motion his request was granted.

Rev. H. C. Carmichael was given permission to labor outside of our bounds till the Spring Meeting.

Rev. Carmichael Dies Suddenly In Pulpit Sunday Meck. Tribune

Rev. H. C. Carmichael, 66, retired Presbyterian minister, was stricken Sunday morning while preaching the morning sermon at Sunset Hills Presbyterian church. He was supplying for the regular minister, Rev. William Mitchell, who was preaching elsewhere.

He had just announced his text and as he began his sermon he slumped forward over the pulpit desk. He was rushed to the hospital but apparently had died almost immediately from the heart attack.

The Rev. Mr. Carmichael was born June 3, 1890, in Dillon County, S.C. He was a graduate of Davidson College and the Columbia Theological Seminary, Columbia, S.C. He was a former pastor of Williams

Memorial Presbyterian Church and Bethlehem Presbyterian Church in Mecklenburg County.

His first pastorate was in Nanafalia, Ala. Then he moved to Burlington, and in 1920 he moved to the Mecklenburg Presbytery.

Following this he held pastorates in the Concord Presbytery at Cleveland and later in Greensboro. He served the Oakboro and Stanfield Presbyterian Churches as supply minister, retiring from the active ministry in 1945.

After his retirement from the ministry, he held a position at Oak Ridge, Tenn.

Survivors include his wife, the former, Miss Mullie Alexander; two daughters, Mrs. Robert L. Kraig of Phoenix, Ariz., and Miss Jane Anne Carmichael of Charlotte; four sons, H. C. Carmichael of Norfolk, Va. W. A. and E. B. Carmichael both of Charlotte, and C. P. James R. Carmichael, stationed in Germany; a sister, Miss Bertie Carmichael of Fork, S.C.; and a brother, E. G. Carmichael of Bennettsville, S.C.

Funeral service was held Tuesday at Harry & Bryant Chapel in the Oaks. Dr. E. Lee Stoffel and Rev. William Mitchell officiated at the service. Burial was in Forest Lawn cemetery.

**MEMORIAL TO DECEASED MINISTER
REVEREND HERBERT CORWIN CARMICHAEL
(1890-1956)**

Rev. Herbert Corwin Carmichael, retired minister of Mecklenburg Presbytery, died on Sunday, July 29, 1956, at Charlotte, N.C., where he made his home after retirement from the active ministry. He was stricken while applying the pulpit of the Sunset Hills Presbyterian Church, in the absence of the pastor, and was soon in the presence of the Saviour Whom he served. Interment was at Forest Lawn Cemetery, of Charlotte, on July 30.

Mr. Carmichael was born near Dillon, S.C. July 3, 1890, the son of Edward G. Carmichael and Annie Carmichael. He married Miss Mullie Alexander of Huntersville on September 1, 1920. She survives him, together with six children.

Mr. Carmichael was a graduate of Davidson College, class of 1910, and of Columbia Seminary, class of 1915. He was licensed by Tuscaloosa Presbytery, June 29, 1915, and was ordained by the same Presbytery Oct. 13, 1915. He served the Marengo county, Alabama, group of churches as Stated Supply, 1915-1917; was pastor of the Edmont-Elmira group of Orange Presbytery, 1917-1920; was pastor of Williams Memorial, Mecklenburg Presbytery, 1920-1922; of Unionville and group, 1922-1923; of Cleveland and group, Concord Presbytery, 1924-1926; supplied a Methodist church near Greensboro, 1927-1929; pastor of the Unionville group, Mecklenburg Presbytery, for the second time, 1929-1937. He was pastor of Stanfield, 1939-1941, and Stated Supply of the Locust, Oakboro, and Stanfield churches, 1941-1942. It can thus be seen that his ministry was for the most part among Home Mission fields of this Synod and of the Synod of Alabama.

For a year, or more, Mr. Carmichael had been a regular attendant at the Sunset Hills Church of Charlotte, and a willing helper when called upon for any kind of service within his power to render. He was thus gaged when the Master called.

**REVEREND NATHAN ELMER OPLINGER
1893-1959**

Statesville, N. C., August 28, 1923

Concord Presbytery met in the First Presbyterian Church at 11:00 a.m., pursuant to the following call. To examine and ordain Licentiate N. E. Oplinger. At 1:00 p.m. Presbytery resumed its session, and inasmuch as Licentiate N. E. Oplinger had failed to appear, the minutes were read and approved and Presbytery adjourned, closing with prayer.

That Licentiate N. E. Oplinger preach his trial sermon at 11:00 a.m. tomorrow.

It was made the order of the day to hear the trial ser-

mon of Licentiate N. E. Oplinger after the Popular meeting in the interest of Foreign Missions tonight.

Licentiate Oplinger preached a sermon from Romans 1:16, which was approved as a satisfactory part of trial.

Rev. E. M. Craig was appointed to preach a sermon in connection with the ordination of Mr. Oplinger.

The examination of Licentiate N. E. Oplinger for ordination was taken up. The examination on Experimental Religion was sustained as satisfactory. In lieu of the examinations on philosophy, Church History, and the Greek and Hebrew Languages, the diplomas of Mr. Oplinger were accepted. He was examined on Theology, Sacraments and Church Government, and the examinations were sustained as satisfactory. On motion the examinations as a whole, were approved.

Presbytery then proceeded to ordain Licentiate N. E. Oplinger as an evangelist. A sermon was preached by Rev. E. M. Craig from Psa. 90:17. The steps leading to the ordination, and the nature and purpose of ordination were set forth, and the constitutional questions propounded by Rev. J. M. Clark, at the request of the Moderator. N. E. Oplinger was then ordained by the laying on of hands and prayer to the work of an evangelist, and after signing the Obligation, was enrolled as a member of Presbytery.

Calls, from Unity church promising a salary of \$1,000 a year, payable monthly with the use of the manse; from Franklin church, at a salary of \$500 a year, payable monthly; and from Cleveland church, at a salary of \$700 a year, payable monthly; for the pastoral services of Rev. N. E. Oplinger, were presented, found in order, and placed in his hands, and the congregations were requested to the next regular meeting a statement of the division of time agreed upon by the churches and the pastor-elect.

The following arrangement was made for the installation of Rev. N. E. Oplinger: Time, October 9, 1927: At Franklin church 3:30 p.m., Rev. Eugene Alexander to preach and preside; Rev. J. L. Parks, charge the Congregation; Mr. T. M. Kesler to charge the pastor.

Rev. N. E. Oplinger presented his resignation as pastor of Unity, Franklin and Cleveland Churches. Representatives of Unity, Franklin and Cleveland Churches were heard from relative to the action of their respective churches in regard to the dissolution of pastoral relations. The pastoral relationships between Unity, Franklin and Cleveland Churches and Rev. N. E. Oplinger were dissolved effective June 10th, 1945. Rev. N. E. Oplinger was granted a letter of dismission to the Presbytery of Knoxville.

Rev. Nathan Elmer Oplinger, born Wadsworth, Ohio, August 11, 1893; father, Milton Elmer Oplinger; mother, Phoebe Jane Hackethorn Oplinger; wife, Sadie Watt Somers, Stony Point, North Carolina, December 31,



1924, he attended the American College of Physical Education; Sergeant in the United States Army Infantry during WWI; Union Theological Seminary Virginia, 1919-1922; licensed May 10, 1923, North Alabama Presbytery; ordained October 18, 1923 Concord Presbytery; evangelist in Caldwell County, North Carolina, 1922-1924; pastor of Stony Point and Shiloh churches, Concord Presbytery, 1924-1927; pastor, Unity, Franklin and Cleveland Churches, Concord Presbytery, 1927-1945; pastor, S Elmo church, Chattanooga, Tennessee, 1945.

CHRISTIAN OBSERVER

Rev. Oplinger, pastor of Turner and East Monroe Churches, Monroe, North Carolina, died September 29, 1959, in a local hospital following a heart attack. He had been in declining health for the past two years. A graduate of Union Theological Seminary, Mr. Oplinger was ordained to the ministry of the Presbyterian Church in the United States by Concord Presbytery in 1923. He is survived by his wife, Sadie Somers Oplinger;

daughter, Miss Phoebe Oplinger, of Charlotte, North Carolina, a son Nathan Oplinger, of Chattanooga, Tenn.; two brothers and two sisters. Dr. Cecil Lawrence, executive secretary of Mecklenburg Presbytery, officiated at the funeral service. Burial was at Stony Point, near Statesville, North Carolina.

NATHAN ELMER OPLINGER

The Rev. Nathan Elmer Oplinger was born in Wadsworth, Ohio, August 11, 1893. He was married on December 31, 1924 to the former Miss Sadie Watt, daughters of Stony Point, N.C.

He attended the American College of Physical Education. He was Sergeant in the United States Army Infantry. He attended the Union Theological Seminary, Richmond, Virginia, 1919 to 1922. He was licensed to preach the gospel in North Alabama Presbytery, was evangelist in Caldwell County from 1922 to 1924. He was pastor of the Stony Point and Shiloh churches in Concord Presbytery 1924 to 1927. He was pastor of the Unity Church and group at Woodleaf, N.C. 1927 to 1945. He was pastor of the St. Elmo Church, Chattanooga, Tennessee from 1945 to 1958. He was serving the Turner and Lee Park Churches in Monroe, N.C. at the time of his death September 30, 1959.

Mr. Oplinger is survived by his wife, the former Sadie Watt, a daughter Miss Phoebe Oplinger of Charlotte, son Nathan Oplinger of Chattanooga, Tennessee; two brothers, Elton Oplinger, Wadsworth, Ohio, and D. K. Oplinger of Richmond, Virginia; two sisters, Mrs. George Bruny of Wadsworth, Ohio, and Mrs. Carl Page of Akron, Ohio.

Funeral services were held on Thursday morning, October 1, 1959 at the McEwen Chapel in Monroe with Dr. Cecil Lawrence officiating. Graveside services were held at Stony Point, N.C. in the afternoon.

Mr. Oplinger was a diligent worker in the church, a faithful Presbyter, and one of God's noblemen.

These memorials were adopted with the stipulation that copies be sent to the families. Prayer for the families was offered by the Rev. M. B. Prince, Jr.

JOHN ERNEST RAMSAY

8/24/1877-4/20/1957

A native of Salisbury, North Carolina, the son of John Andrew Ramsay and Margaret Beall Ramsay was educated in the private and public school of Salisbury and was a member of the first graduating class of A & M College in Raleigh, now N.C. State University. While there he distinguished himself as an end on the football team, served as Band Major as well as in a variety of other campus activities. His training was in land surveying, engineering and architecture as was his father's

before him. His father, John Andrew Ramsay, was a Captain of artillery in General Robert E. Lee's army of Northern Virginia having fought in most of the major battles of the War between the States. Upon his return to Salisbury after the war Captain Ramsay served two terms as the Mayor of Salisbury as well as Chief of Police and designer and builder of the first public school.

John Ernest Ramsay accepted a job with the architectural firm of Atwood and Nash which he represented in Mobile, Alabama in his early years. Soon after his father's death John Ernest Ramsay returned to Salisbury to make sure his widowed mother would live comfortably the remainder of her days.

He was married to Elizabeth Erwin Craige, also a native of Salisbury, North Carolina, practiced architecture during his early years; transferred his interests to the granite business where he spent most of his business career and retired as President of Harriss Granite Quarries Company then headquartered in Salisbury.

Throughout his life he maintained a very active interest in his church as had his father before him. Both having been Ruling Elders of the First Presbyterian Church of Salisbury. John Ernest Ramsay was for over 20 years Superintendent of the Sunday School. Church activities were varied including among others, teaching Sunday School, erecting 20 foot Christmas trees in the Educational Building, serving as Chairman of the Building Committee and playing Santa Claus to the young people.

During his later life and retirement he assisted the Session of Franklin Presbyterian Church and Unity Presbyterian Church as a Sunday School teacher and as interim pastor while these churches were without the services of a teaching elder.

John Ernest Ramsay and Elizabeth Erwin Ramsay, "Bessie" as she was known, had two sons, Kerr Craige Ramsay, who distinguished himself in the legal profession and as Speaker of the House of Representatives in the State Legislature, died suddenly of an heart attack at age 40. Second son, John Erwin Ramsay is currently practicing architecture in Salisbury, North Carolina.

MINUTES OF CONCORD PRESBYTERY

THREE HUNDRED AND FIFTEENTH STATED MEETING OF CONCORD PRESBYTERY

The three hundred and fifteenth stated meeting of Concord Presbytery was held in the McKinnin Presbytery Church July 10th, 1945.

Mr. John E. Ramsay an elder of the First Presbyterian Church of Salisbury, was elected Moderator by acclamation.

The Moderator, Mr. John E. Ramsay, was thanked for his contributions toward the publishing of the ad-



dresses delivered at the Sesquicentennial Celebration of Concord Presbytery at Bethpage Church on October 16, 1945.

* * *

Mr. John E. Ramsay, an elder of the First Presbyterian Church in Salisbury, discovered through friends that Franklin Church was in need of a Bible teacher. Being a devoted Christian he volunteered to come to Franklin Church each sabbath to teach the men's Bible class.

When the pastoral relationship between Franklin Church and the Rev. N. E. Oplinger was dissolved, effective June 10, 1945, the church asked Mr. Ramsay to supply the pulpit while it was vacant. Being so willing, he supplied the church until July 19, 1948, when the Franklin congregation installed a full time pastor, the Rev. Milton B. Faust.

While Mr. Ramsay filled the pulpit at Franklin the church began to develop and grow. On the Sunday morning of December 16, 1945 the Franklin Presbyterian Church held a very important meeting with Mr. Ramsay acting as Moderator and Claude F. Thomason as temporary clerk. Brought before the congregation was the question of their willingness to support a full-time pastor by paying as much as \$1,200.00 dollars a year, which would be matched by the Presbytery, for his annual salary. The congregation approved this and began the arrangements for a home for their new pastor.

At this same congregational meeting permission was given to the deacons by the congregation to investigate the possibilities of finding a manse. The first step was to look into houses to rent for the present time. The congregation decided that no more than \$30.00 dollars per month should be paid for rent. At the same time, a building committee was appointed to inquire about a lot and materials for building a seven room house, with

study. The committee consisted of Miss Ruth Thomason; Mrs. Gary Weant, Secretary; Carl Thomason, Chairman; Lewis Mowery; and Claude Thomason, Treasurer.

Based upon the results of the investigation, the congregation decided in favor of building their own manse. At this time Spencer Thomason was elected chairman of the canvassing committee to raise money to build the manse.

Shortly after this, Mr. & Mrs. Carl G. Thomason and family donated the lot for the building of the manse. The lot was 66 feet wide and 370 feet deep. It was located four miles from Salisbury in the Franklin Community on the west side of Highway 601 going from Salisbury to Mocksville. This original manse still stands today.

The Franklin Community was a place where neighbors and friends were always willing to help when one was in need. An excellent example was in April, 1946, when the congregation of Franklin Church laid the foundation for their new manse. The neighbors and friends of the community were so excited they decided they wanted to have a part in the building of the manse. They did so by giving the congregation the love gift of \$2,999.17 dollars.

Another gift of \$800.00 dollars for the manse was given by the Concord Presbytery's Home Mission Committee. Through the true Christian spirit of these gifts and those of the members of Franklin Church the new manse was completed, paid for, and dedicated to God at the homecoming service, Sunday, August 10, 1947.

THE EDUCATIONAL BUILDING

On October 26, 1947 the Session of Franklin Presbyterian Church met and voted to begin making plans to build a new educational building in the near future. Probably the following spring or the next year. Because the book of church order requires the congregation to have fifty percent of the money before starting construction, the Session began making provisions for gathering funds. They gave permission for the Sunday school treasurer to transfer the surplus money to the building fund and for the first Sunday school and church collections of each month to go for the building fund, also.

The Franklin congregation met in the church Sunday, November 30, 1947. The meeting was called to order by the Rev. O. V. Caudill and opened with prayer. First, the Moderator, Rev. Caudill, was elected with Claude Thomason elected as temporary clerk for the meeting. The purpose of the meeting was to establish committees to begin organizing the plans for the building of the educational building. Two committees were elected. The building committee was formed and officers elected. The members were Miss Ruth Thomason; Mrs. Paul Penley; Mrs. Gary Weant, Secretary; Charlie Kluttz; Luther

Campbell; B. M. Shives; Charlie Overman; Carl Thomason, Assistant Chairman; and Claude Thomason, Chairman and Treasurer.

At this meeting the survey and finance committee was formed. The members were Miss Ruth Thomason, Mrs. B. M. Shives, Mrs. Gary Weant, Mrs. W. E. Mowery, Mrs. Aline Penley, Spencer Thomason, Carl Thomason, Lewis Mowery, Charlie Frazier, and Claude Thomason. One responsibility of this committee was to find an architect, whom they found in the person of Mr. B. F. Sides, Jr. Mr. Sides drew up the blueprints for the educational building and charged the church \$35.00 dollars for his services.

A meeting was held on Sunday, July 25, 1948 of the congregation of Franklin Church to approve or disapprove the plans for their educational building. By this time, eleven months after the dedication of the manse, Franklin Church secured a full time pastor, Rev. Milton B. Faust. Prayer opened the meeting, and Rev. M. B. Faust was elected Moderator and Claude Thomason temporary clerk. The congregation adopted the plans the building committee proposed.

A month after the initial discussions for the education building had begun on December 27, 1947, Mr. & Mrs. Sam Crawford gave the land for the new building in memory of their son, Claude, who was a member of the church. The Session graciously accepted the land which was located near the rear and side of the church. The land extended east thirty-five feet from the church line then two hundred and forty four feet south to an oak near the corner of the church ground.

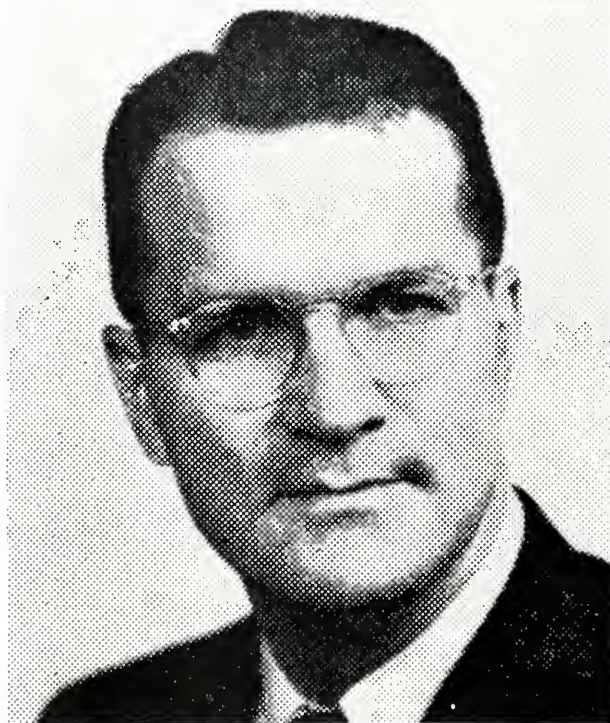
Because fifty percent of the total cost of the building had to be collected before breaking ground, the congregation began to seek funds. Once again the neighbors and friends of the Franklin Community were most generous with their gifts. The love gift of \$2,380.32 dollars was given by them through their Christian love. Another source of funds came in May 1948 from the Home Mission Committee, who appropriated \$1,000.00 dollars to the proposed educational building. With these gifts, the surplus Sunday school money, the collections of the offering from the first Sunday of each month, and many individual gifts the congregation of Franklin Church gave the Barger Construction Company of Mooresville, N.C. the contract to begin their new educational building on the day of May 26, 1949.

Once construction was under way there was a continuous effort and interest on the part of the congregation to raise the necessary money to complete their building. To do so, Claude Thomason, clerk of the Session and Chairman of the building committee, met with the Home Mission Committee to ask for an additional \$2,000 dollars in order to complete their educational unit. This sum was granted to the church for this purpose on July

12, 1949. With this sum and the previous sum of \$1,000 dollars the Concord Presbytery Home Mission Committee gave a total of \$3,000 dollars to aid in the Christian education of God's children.

Added to these gifts were an estimated value of \$1,242.87 dollars worth of materials donated as well as an estimated value of \$1,540.00 dollars of donated labor.

With the grace of God the congregation of Franklin Church was able to complete the new education building and pay the total cost of \$25,942.38 dollars by October 7, 1949. This new educational building was dedicated to God the afternoon of homecoming Sunday, October 9, 1949.



REV. MILTON BICKEL FAUST

MINUTES OF CONCORD PRESBYTERY

Rev. Milton Bickel Faust, born Richlandtown, Pennsylvania, July 19, 1914; father, Rev. Jacob Nicholas Faust; mother, Marie Elizabeth Bickel Faust; wife, Anna Mary Brannock, Spencer, N.C., born August 17, 1937; children, Rev. Eric Milton and Mary Brannock (Mrs. Larry Garner), Frances Charlotte (Mrs. Rick Hampton), Cl; Catawba College, 1932 to 1936; PTS 36-7; Phila LS, 37-40; L, June 10, 1939; O, June 3, 1940, USA Ch; in USA Ch, 39 (chap, USN, 42-6)-48; recd, July 1948, Concord Presbytery; pastor Franklin Church, Rfd, Salisbury, N.C., 1948- (organized and 1st pastor John

Calvin church Salisbury, 1952); director evangelism Synod N.C. 1953 to 1955; chaplain, VA Hospital Salisbury, N.C. 1955; DD, Catawba College 1973.

Rev. M. B. Faust of Chattanooga Presbytery. Mr. Faust presented his degrees from Catawba College and Philadelphia Lutheran Seminary and answered in the affirmative the questions put to candidates for ordination.

Mr. Faust's examination was sustained as satisfactory and he was enrolled after signing the minister's obligation.

The call of the Franklin Church for the services of Mr. M. B. Faust was placed in his hands. He signified his acceptance and nominated the following as a commission to install the pastor on Monday, July 19th 1948, at eight

o'clock: Elder John E. Ramsay, J. T. Barham, Dr. Sidney A. Gates, Rev. Jack B. Davidson, Rev. C. A. McGirt and Rev. Robert Turner and Elder C. K. Brown.

The call of the Franklin Church, to Rev. M. B. Faust, promising \$1200.00 a year and Manse, and 7½% to the M.A.F., was approved and found in order.

The Commission to install Rev. Milton B. Faust as pastor of the Franklin Presbyterian Church met at the Church July 19th, 1948, at 8:00 p.m. Present were Revs. S. A. Gates, C. A. McGirt, Jack Davidson, J. T. Barham, Robert Turner and Ruling Elders John E. Ramsay and C. K. Brown.

COMMISSION OF THE MINISTER AND HIS WORK

The Commission on the Minister and His Work made its report, which was received and admitted to record.

The RECORD OF THE COMMISSION ON THE MINISTER AND HIS WORK.

At its meeting on December 15, 1952, the constitutional requirements being met, the Commission severed the pastoral relation existing between the Rev. M. B. Faust and the Franklin and John Calvin Churches.



This is the group that installed the first full time pastor in Franklin Presbyterian Church July 19, 1948.

Dr. Sydney Gates, Mr. John E. Ramsay, Rev. C. A. McGirt, Dr. C. K. Brown, Rev. Robert Turner, Rev. J. T. Barham, Rev. Jack Davidson and Rev. Milton B. Faust.



This is a picture of the Congregation of Franklin Presbyterian Church 1948. The ground breaking for the Education Unit.

TROUBLED TIMES

Shortly after the dedication of the educational building, in the fall of 1949, Rev. Faust focused his attention on the number of elected positions held by one individual in the church. During this time Rev. Faust made the comment that "He would not have one man run the church." Aligned with Rev. Faust were two elders and two deacons. During this time this group attempted to maneuver the congregation in such a manner as to insure the election of a new person to each of the positions in question by casting doubt upon the direction of the existing educational program. Accordingly, Rev. Faust informally asked Mr. Claude Thomason to resign from the offices of Church treasurer, building fund treasurer, and chairman of the building committee.

The elections of concern to Rev. Faust were called by him and his supporters on December 4, 1949. It was a full congregational meeting to elect active elders. In a move contrary to the book of church order, Rev. Faust counted the ballots, seemingly to insure his stated wishes. And, in fact, these offices were filled by other individuals. As a direct result of these actions a meeting of the Session was called by the Rev. Robert Turner, Executive Secretary of the Concord Presbytery.

This meeting of the Session was held in the church Sunday afternoon, January 29, 1950. The session was opened with prayer and the following members were present: Moderator, Rev. Milton Faust; Elders, W. E. Mowery, R. L. Campbell, C. A. Klutz, Spencer G. Thomason, and Claude F. Thomason; Deacons, Carl G. Thomason, Charlie Thomason, Floyd Hall, James Overman, G. M. Cartner, Harold McCullah, Tom A. Mowery, and Lewis Mowery. The purpose of the meeting was called by the Rev. Robert Turner. Rev. Turner told the officers that some of them had not been carrying out the book of church order. This allegation was based on the actions of Rev. Faust and his followers surrounding the December 4, 1949 congregational meeting. Rev. Turner told the officers that church business had to operate according to the book of church order, and if this was not carried out at once, it would be necessary for the Presbytery to assume the day to day operation of the church. It was indicated at this time that the elections and actions of the individual who held the three offices in question were in accordance with the book of church order.

As it turned out, several months later on April 16, 1950, Claude F. Thomason resigned as clerk of the Session and all other elected duties connected with Franklin Church. Upon his resignation the Session book and financial records were examined, upon his request, and found to be in order.

About a year and half later in 1952, Franklin Church was not able to raise enough money to meet all its obliga-

tions. The Home Mission Committee was forced to step in and make Franklin Church part of a two church pastorate along with John Calvin Presbyterian Church under the Rev. Faust. The installation of Rev. Faust at John Calvin occurred on July 20, 1952. And then approximately six months later on December 15, 1952, the committee severed the pastoral relationship existing between the Rev. Milton B. Faust and the two churches. And later, Rev. Faust came before the Presbytery asking permission to labor outside the Concord Presbytery. Permission was granted and thereby ending a chapter in the history of Franklin Church.

REVEREND LEWIS B. METTS MINISTERS RECEIVED

The following ministers were admitted to examination with a view of their reception into Concord Presbytery: Reverends Richard V. Powell of Kanawha Presbytery and Lewis B. Metts of Bethel Presbytery. These men were examined according to the Book of Church Order and the examination was sustained as satisfactory.

The call from Franklin Church was found in order and placed in Mr. Metts' hands. He indicated his acceptance.

The following Commission was appointed to install Lewis B. Metts as the pastor of the Franklin Church, and the time was left to the Commission.

Rev. C. A. McGirt to preside, Rev. Earl F. Thompson to preach the sermon, Rev. Milton B. Faust to charge the pastor, and Elder W. G. Houck to charge the Congregation. Alternates named were Rev. J. R. Phipps, Rev. Sidney A. Gates, and Elder John E. Ramsay. The Quorum to be two ministers and one elder.

July 14, 1953, the Commission authorized a subcommittee to pass upon a call from the Franklin Church to Rev. Lewis B. Metts if such a call was issued by the congregation. The call has been issued, and it has been approved with the recommendation that the Presbytery find it in order.

INSTALLATION OF L. B. METTS

The minutes of commission to install Lewis B. Metts as pastor of Franklin Church were read and admitted to record.

The Commission, according to the appointment of Concord Presbytery, met at Franklin Church, August 30, 1953 at 7:45, with Ministers C. A. McGirt, Milton B. Faust, Earl F. Thompson and James R. Phipps, and Ruling Elder William G. Houck present, and was opened with prayer by Rev. C. A. McGirt with a Quorum present. Rev. C. A. McGirt was elected Moderator, and Rev. Earl F. Thompson Clerk. Rev. C. A. McGirt presided and led the congregation in a service of worship. Rev. Earl F. Thompson preached from Matt. 28:17-19 after



Rev. Lewis Belton Metts

which Rev. C. A. McGirt recited the proceedings of Presbytery leading up to this service and proposed the Constitutional Questions to both the Minister and the Congregation. These being answered in the affirmative, Rev. Lewis B. Metts was installed as pastor of Franklin Church agreeably to the Word of God and the Book of Church Order. The charge to the Pastor was delivered by Rev. Milton B. Faust and to the Congregation by Elder William G. Houck. The service was concluded with the benediction pronounced by the newly-installed pastor, and the leaders of the congregation came forward and gave him their right hand in token of cordial reception and affectionate regard.

The minutes were read and approved, and the Commission closed with prayer by Rev. Milton B. Faust.

Rev. Lewis B. Metts Resigns — Due to ill health, the Rev. Lewis B. Metts presented through the Commission on the Minister and His Work his request for the dissolution of the pastoral relationship between himself and the

Franklin Presbyterian Church, effective October 15, 1956. The Representative of the Church reported that the Church concurred with regret. Presbytery voted to dissolve the pastoral relationship. Special prayer was offered by Presbytery for the Metts family.

Rev. Lewis B. Metts Dismissed — The Rev. Lewis B. Metts was granted a Certificate of Transfer to the Presbytery of Kings Mountain in order that he might accept a call to the Olney Presbyterian Church Gastonia, N.C., as assistant Minister.

Reverend Lewis Belton Metts

The Reverend Lewis Belton Metts was born in Blacksburg, S.C., June 27, 1905, the son of William Oliver and Martha Jane Knox Metts. He was graduated from High School at Blacksburg, and attended Presbyterian College of South Carolina and the University of South Carolina. In 1928 he entered Columbia Theological Seminary, Decatur, Georgia, and was graduated May 20, 1931.

Mr. Metts has served churches in the Synods of South Carolina, Alabama, Georgia, and North Carolina. His first work after being licensed and ordained by Bethel Presbytery was as Stated Supply and Pastor of the Church at Blacksburg, S.C., being the Church in which he grew up. From 1935-39 his next field was the Clifton group in Enoree Presbytery. From these he was called to the LaFayette group in East Alabama Presbytery. In 1942 the active Pastorate was given up temporarily for service with the Armed Forces during World War II. As a chaplain with the Army of the United States, Mr. Metts served with the 89th Infantry Division in the European Theater. While with this outfit he rose to the position of Assistant Division Chaplain. Being discharged from active duty on May 26, 1946 his next call came to become Pastor of the South Highland Church, La Grange, Georgia, in Atlanta Presbytery. In June 1950 he returned to Bethel Presbytery to serve Beersheba, Filbert and Ramah Churches in York County.

Previous work in the Synod of North Carolina has been with the Franklin Church, Salisbury, N.C. in Concord Presbytery, and before coming to Dallas, Mr. Metts organized the Glendale Chapel, Gastonia, N.C. into a Church.

On June 15, 1937 he was married to Fannie Alice Corry of Gaffney, S.C. To this union was born one son, Lewis Belton Metts, Jr., who is a graduate of Davidson College and is now in the United States Army located in Germany.

Mrs. Metts was born in Gaffney, S.C. January 19, 1908, the daughter of the late Nott Stanhope and Rachel Blanton Amos Corry. She grew up in the Limestone Presbyterian Church, and received her education in the Public Schools of Gaffney. Her academic work was pursued at Limestone College, Gaffney, S.C. and Winthrop College, Rock Hill, S.C. Mrs. Metts besides assuming a coveted place in the work of the church has also made a substantial contribution to community life where she has lived as a school teacher. Since coming to Dallas she has been engaged as a teacher in the Carr School.

REVEREND LEWIS BELTON METTS 1905-1968

Lewis Belton Metts was born at Blacksburg, South Carolina, June 27, 1905, the son of William Oliver and Martha Jane Knox Metts. He attended Presbyterian College at Clinton, 1923, and the University of South Carolina, 1926; then he attended Columbia Theological Seminary, located at that time at Columbia, South Carolina, and now at Decatur, Georgia, 1928-1931.

He was ordained by Bethel Presbytery October 21, 1934.

For thirty-five years he served pastorates in South Carolina, Alabama, Georgia, and North Carolina, many

of these being multiple-church fields. During World War II he served as a chaplain for four years, fourteen months of which was combat duty with the 89th Infantry Division in Europe.

On June 15, 1937 he married Fanny Alice Corry of Gaffney, S.C. To them was born one son, Lewis Belton, Jr.

From 1953 to 1956 Mr. Metts was pastor of the Franklin Church near Salisbury in Concord Presbytery. From 1960 he was pastor of the First Presbyterian Church of Dallas, N.C. in Kings Mountain Presbytery.

Mr. Metts died September 4, 1968.

REVEREND FINLEY M. GRISSETT AS A COMMITTEE

Rev. Finley McCorvey Grissett, Jr., born Neully Paris, France, October 9, 1920; father Rev. Finley McCorvey Grissett; mother, Katherine Stebbins Doggett; wife, Clara Agnes Morrison, Los Alamos, NM August 5, 1949; son: Finley David; CWoos, 39-41; UCin 41- (AUS, 43-5) -7, BS; Col TS, 50-3, BD, cum laude; L Ju 11, O, June 21, 1953, EAla Pby; pastor Millbrook Ala., 53-7; pastor Franklin church Salisbury, N.C. 1957-1973; pastor McQuay Memorial church Charlotte, N.C. 1973.

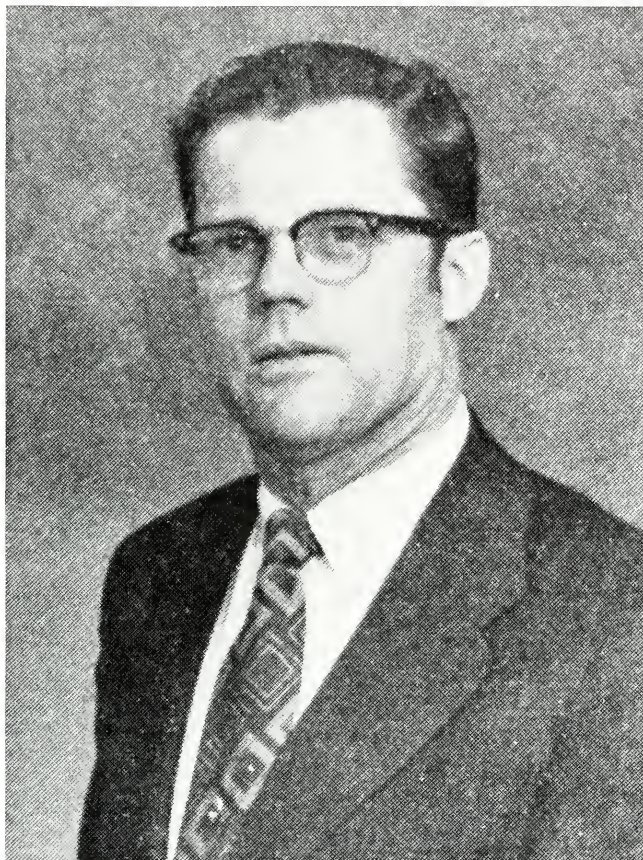
At the meeting held in Statesville on May 20, 1957, the Commission approved the call of the Franklin Church to the Reverend Finley M. Grissett. The terms of the call are \$4,000 salary, \$300 for utilities and car expense, one month's vacation. The Commission recommends that the Presbytery find the call in order and it be placed in his hands if the way be clear.

Rev. Finley M. Grissett Received—Certificate of dismission from the Presbytery of East Alabama for the Rev. Finley M. Grissett was presented and he was admitted to examination. The examination was approved as a whole, and he was enrolled as a member of Concord Presbytery after signing the obligation.

The Rev. Finley M. Grissett signified his acceptance of the call from the Franklin Church, and the following Commission to install him:

Rev. T. B. Southall—Preside and propound the Constitutional questions, Dr. Sidney Gates—Preach the sermon, Rev. Milton B. Faust—Charge the congregation Elder—Mr. S. H. Plexico, Dr. Nelson Bell—Charge the minister (invited—Asheville Presbytery), Alternate Minister—Rev. C. A. McGirt, Alternate Elder—Mr. C. H. Glover, Time: September 8, 1957, at 7:30 P.M. at Franklin Church.

Installation of Rev. F. M. Grissett—The Commission according to the appointment of Concord Presbytery met at Franklin Presbyterian Church, September 8, 1957, 7:00 P.M., with Ministers Dr. Sidney A. Gate



Rev. Finley McCorvey Grissett, Jr.

Rev. T. B. Southall and Rev. Milton B. Faust, and Ruling Elder Dr. Nelson Bell and S. Holmes Plexico present, and was opened with prayer by Rev. Milton B. Faust. Quorum present. Rev. Thompson B. Southall was elected Moderator, and Elder S. Holmes Plexico, Clerk. Rev. Thompson B. Southall presided and led the congregation in a service of worship. Elder S. H. Plexico read the scripture—Hebrew 10:19-25. Rev. Dr. Sidney A. Gates preached from First John 1:7, after which Rev. Thompson B. Southall recited the proceedings of Presbytery leading up to this service, and proposed the constitutional Questions to both the Minister and the Congregation. These being answered in the affirmative, Rev. Finley M. Grissett was installed as pastor of Franklin Presbyterian Church agreeably to the Word of God and the Book of Church Order. The charge to the Pastor was delivered by Elder Dr. Nelson Bell and to the Congregation by Rev. Milton B. Faust. The service was

concluded with the benediction pronounced by the newly-installed pastor, and the leaders of the congregation came forward and gave him their right hand in token of cordial reception and affectionate regard.

Motion made, seconded and carried that the Commission express its appreciation to Dr. L. Nelson Bell for his attendance and participation in this Installation Service. Dr. Bell is a Ruling Elder of Montreat Presbyterian Church of Asheville Presbytery.

The minutes were read and approved and the Commission closed with prayer by Elder Dr. L. Nelson Bell. Thompson B. Southall, Moderator. S. Holmes Plexico, Clerk.

The pastoral relationship between the Rev. Finley M. Grissett and the Franklin Church was dissolved effective June 23, 1973, and he was dismissed to the Presbytery of Mecklenburg.

The following letter, reproduced in its entirety, to Mrs. Lucile T. Lewis from the Rev. Finley M. Grissett giving an account of his work and ministry at Franklin Church:

"The old frame church building (1875-1957) was razed and the present sanctuary built (\$70,000). A generous gift of the materials in the sanctuary, given by a former member, Mr. Claude Thomason and Family gave an incentive for all the church. All the furnishings were given as memorials. By 1965, the sanctuary and its furnishings were completely paid for and dedicated to the glory of God.

"During the sixteen year period of Rev. Grissett's ministry Franklin Presbyterian Church grew from a Mission church receiving significant aid from Concord Presbytery to a self-supporting field with its own outreach program. Stewardship increased from approximately \$5,000 in 1956 to \$23,000 in 1973 with \$3,500 going to benevolences outside of the church. Membership grew steadily from 142 in 1956 to 192 in 1973.

"A full program for all ages was developed over the years. This included a youth program, annual evangelistic services, and an increasingly popular homecoming. Notable speakers, and former pastors were guest speakers on the occasions. Two former Moderators of the Presbyterian Church U.S. the late Dr. Nelson Bell and Dr. J. McDowell Richards were guest speakers. Special gifts at homecoming went for the building and later the cemetery fund. On two occasions over \$1,000 were given. The cemetery was landscaped and a cemetery fund established for its maintenance.

"In 1959, Mr. and Mrs. Finley Grissett introduced a moving Christmas Pageant to the church. Members of the Sunday School and choirs presented it. It became a much beloved tradition in the church. Mrs. Grissett gave leadership by directing the choir for the sixteen year period.

"In cooperation with Bethel Lutheran Church a scouting program for the boys of the community was developed; a troop, an Explorer unit, and a Cub Pack No. 310. Mr Grissett served as Cubmaster six years and after this as a trainer for Scout leaders in the district. Another joint ministry with Bethel Church was a monthly fellowship for the senior citizens of the community. For several years five community churches held fifth Sunday night cooperative services. The Easter Sunrise Service was expanded to include all churches on the north-east part of town. This meant ten to twelve different churches. Mr. Grissett was active in encouraging these services.

"In the greater community of Salisbury, Rev. Grissett was an active member of the Salisbury Ministerial Association. He served both as its secretary and one term as its president. One of the first loves of Mr. Grissett was World Missions. He invited many missionaries to speak at Franklin. On three different occasions he organized

four-day mission conferences within all the eight Presbyterian Churches of Rowan County.

"As a Presbyter, Mr. Grissett served on the following committees: Church Extension, Evangelism, and World Missions, and he was chairman of the last committee for six years. During his term this committee undertook many successful projects to lead the Presbytery to be more responsive to World Missions. In the summer of 1962, Mr. and Mrs. were among the adult leaders who took a Youth Caravan to Mexico. The youth came from all across the Presbytery. Mr. Grissett's interest in youth was evident in the time he spent with young people, and the many summers he served as counselor and leader at Camp Grier, a Presbytery program. He also served on the Higher Education Committee of the Synod of North Carolina.

"During the summer of 1967, Rev. and Mrs. Grissett and their son, David, visited Scotland in a pulpit exchange program. Rev. William Williamson and his wife moved into the Franklin manse for the same period. It proved a worthwhile experience. Another venture which meant a lot to Franklin Church was Christmas International House. For two successive years foreign students were our guest for a two week period. All the Presbyterian Churches in the city and county cooperated. Rev. Williamson of the First Presbyterian Church of Salisbury was active in the leadership here.

"Rev. Grissett served as Moderator of the Concord Presbytery at its July meeting in 1970. He was elected Commissioner to the General Assembly in 1964. In the spring of 1973 Franklin Church participated in a Lay Revival weekend. Some twenty persons came and shared their testimony. Rev. Warren Wardlaw was the guest minister. A gifted music team from Darlington, S.C. contributed their talents. The church experienced an outpouring of God's Spirit. Many hearts were touched and open commitments to Christ and warm demonstrations of love made everyone know that God was in their midst. Upon this happy note Rev. Grissett accepted a call to McQuay Memorial Presbyterian Church beginning in late June of 1973.

"A ministry of sixteen years in one pastorate give testimony to a good working relation between minister and people in these troubled times. This warm Christian fellowship on the part of the people was ever an encouragement to Mr. Grissett and his family. The development of mature Christian leadership in the church over the years was rewarding. During this period one young man from the church entered the ministry. He is Rev. Glenn Thomason, son of Mr. and Mrs. Spence Thomason.

"Franklin is ever in our prayers."

Sincerely,
Finley



Rev. Jack Roger Marrow

REV. JACK ROGER MARROW

MINUTES OF CONCORD PRESBYTERY 1974 INSTALLATION OF JACK ROGER MARROW

The Commission, according to the appointment of the Presbytery of Concord, met at Franklin Presbyterian Church, Salisbury, N.C., on April 21, 1974, with Teaching Elders S. Edwin Lewis, Milton Faust, Paul Snell and Richard P. Shaw, and Ruling Elder Jack Frees, Gregg Singer, Jerry Young, Mrs. Harley Laughridge, present, and was opened with prayer by Teaching Elder S. Edwin Lewis. Quorum present. Teaching Elder S. Edwin Lewis presided and led the congregation in a service of worship. Teaching Elder Richard Shaw preached from Genesis 22:1-14, "Those Who Prove Their Faith" after which Teaching Elder S. Edwin Lewis recited the proceedings of Presbytery leading up to this service, and proposed the Constitutional Questions to both the

Minister and the Congregation. These being answered in the affirmative, Teaching Elder Jack Roger Marrow was installed as pastor of Franklin Presbyterian Church agreeably to the Word of God and the Book of Church Order. The charge to the Pastor was delivered by Teaching Elder Paul Snell and to the Congregation by Teaching Elder Milton Faust. The service was concluded with the benediction pronounced by the newly-installed pastor, and the leaders of the congregation came forward and gave him their right hand in token of cordial reception and affectionate regard.

The minutes were read and approved, and the Commission closed with prayer by Teaching Elder Milton Faust.

Rev. Jack Roger Marrow, born Shelby, North Carolina, May 14, 1932; father, Jack Derry Marrow; mother, Sarah Elizabeth Ford Marrow; wife, Nancy

Jane Allison, Huntersville, N.C., June 15, 1957; children, Linda Susan, Lisa Gayle, Jack Roger Jr. NCSCA & E, 1951-1953; Bob Jones University 1955-1959, BA; Columbia Theological Seminary, Decatur, Georgia. BD; O, June 17, 1962, South Carolina Presbytery; Pastor, Wayside & Rock Bridge churches, Laurens, S.C., 1962-1964; pastor, John C. Robinson Memorial church, Gastonia, North Carolina, 1964-1968; pastor, Back Creek church, Mt. Ulla, North Carolina, 1968-1974; pastor, Franklin church 1974.

Franklin Presbyterian Church
Ridge Road, Salisbury, N.C.
Pastor's Interview
1974

Full name is Jack Roger Marrow born May 14, 1932 in Shelby, North Carolina. Educated in North Carolina State in Raleigh, N. C., Bob Jones University in Greenville, S.C. and Columbia Theological Seminary, Decatur, Georgia.

Degrees received B.A., B.D., M. Div., (Diploma, United States Chaplain School) Army. Hobbies include hunting, camping and parachuting.

I was born again November 25, 1955. The one person who influenced me in finding Christ was a friend who wanted my help in finding Christ. We studied the Bible together to find what he was seeking. I became convinced that I was not a Christian and my conversion came about 3:00 a.m. the next day. Many people were instrumental in my conversion.

I met my wife at Young Peoples Meeting at Hopewell Presbyterian Church near Huntersville, N.C. We were

married June 15, 1956 at Hopewell. She was the former Nancy Jane Allison. We now have three children, Linda Susan Marrow born March 24, 1957, Lisa Gayle Marrow born January 21, 1964 and one son Jack Roger Marrow, Jr. born February 3, 1968.

My call to the ministry came at the same time of my conversion in 1955. I was ordained in June of 1962 at Wayside Presbyterian Church, Laurens, S.C. by the South Carolina Presbytery. Since that time I have served the following churches: Wayside Presbyterian Church, Rock Bridge Presby. Church, Robinson Memorial Presby. Church, Back Creek Presby. Church and Franklin Presbyterian Church. I served as the minister in all of these. I have served as a Chaplain in the Army Reserves since 1965. I won the Green Beret and now serve as the Group Chaplain, 11th Special Forces Group, Airborne. I have 55 parachute jumps.

The most thrilling thing in the ministry to me is conducting the Worship Services. I have no recognizable disappointments in the ministry as to this date. The main lessons learned are take the faith seriously, be faithful, and learn patience every day.

I would advise young ministers to lay a good foundation after being assured of their Divine Call, to give himself to the small and great, and to push the work of the ministry.

For my local church, I look forward to ministering faithfully in all areas of life to our community, to promote peace, to work toward our maturing in the faith. I expect to remain flexible so that we can readjust our goals constantly.

The Ministers and Supplies of Franklin Presbyterian Church from 1829 — 1974

Rev. C. Bradshaw, supplied Franklin Church April 10, 1830, until October 9, 1830.

Rev. William Alexander Hall, supplied Franklin October 9, 1830, until April 5, 1833.

No records from April 5, 1833 until April 3, 1834.

Rev. C. Bradshaw, supplied Franklin April 3, 1834, until September 5, 1834.

Rev. William Alexander Hall, supplied Franklin September 5, 1834, until October 13, 1835.

No records from October 13, 1835 until May 12, 1837.

Rev. James Davidson Hall, pastor at Thyatira and Franklin Churches, was installed May 12, 1837. Rev. James Davidson Hall, April 6, 1846, was appointed Trustee of Davidson College to serve four years. The

Rev. James Davidson Hall asked the dissolution of the pastoral relation existing between himself and the churches of Thyatira and Franklin. Presbytery being properly informed these churches consented to said dissolution, the request was granted and the congregations of Thyatira and Franklin declared vacant September 28, 1846.

Concord Presbytery report to General Assembly, they would serve one year.

Franklin was vacant from September 28, 1846 until April 18, 1847.

Rev. Stephen Frontis, supplied Franklin, April 18, 1847 until April 7, 1850.

Rev. Peter Tinsley Penick, supplied Franklin, April 13 1850 until April 12, 1851.

Professor E. F. Rockwell, supplied Franklin, April 12, 1851 until April 10, 1852.

Annual report April 10, 1852, Franklin vacant, until April 23, 1853.

Thomas P. Johnston F. M., supplied Franklin, April 23, 1853 until April 24, 1854.

No records from April 24, 1854 until April 7, 1855.

Rev. Barnabas Scott Krider, supplied Franklin, April 7, 1855 until April 15, 1856.

Candidate 6, supplied Franklin, April 15, 1856 until April 18, 1857.

Rev. Barnabas Scott Krider, pastor Franklin, October 2, 1857 until July 22, 1859.

Rev. P. T. Penick and Rev. J. C. Alexander administered the Sacrament of the Lord's Supper at Franklin September 10, 1859.

Franklin was vacant from September 10, 1859 until April 16, 1860.

Rev. R. H. Caldwell, supplied Franklin, April 16, 1860 until October 20, 1860.

Rev. J. Rumble, supplied Franklin, October 20, 1860 until April 12, 1862.

No records from April 12, 1862 until July 14, 1863.

Rev. B. L. Beall, supplied Franklin, July 14, 1863 until May 14, 1864.

Candidate 3, supplied Franklin, May 14, 1864 until October 13, 1866.

Rev. J. M. M. Caldwell, Rev. T. E. Davis, Licentiate J. J. Kennedy, supplied Franklin, April 26, 1867 until September 3, 1867.

Annual report September 3, 1867 until April 13, 1868 was vacant.

Rev. J. M. M. Caldwell and Rev. W. A. Wood spent each a Sabbath at Franklin and administered the Sacraments, April 13, 1868 until September 26, 1868.

Rev. J. Rumble one Sabbath, at Franklin, September 26, 1868 until April 30, 1869.

Rev. Samuel Caldwell Pharr, pastor at Franklin, from April 30, 1869 until August 23, 1873.

Franklin was vacant from August 23, 1873 until April 18, 1874.

Rev. L. McKinnon, Rev. A. W. Boyd and Rev. T. J. Allison, one Sabbath at Franklin, April 18, 1874 until September 30, 1874.

Rev. L. McKinnon one Sabbath at Franklin, September 30, 1874 until May 1875.

General Assembly report May 1875 Franklin was vacant. 124 members.

Rev. A. L. Crawford, supplied Franklin, from October 7, 1875 until October 21, 1877.

Franklin was vacant from October 21, 1877 until April 7, 1878.

Rev. J. Rumble, supplied Franklin, from April 7, 1878 until October 22, 1878.

Franklin was vacant from October 22, 1878 until November 9, 1878.

Rev. Robert Warren Boyd, supplied Franklin, from November 9, 1878 until June 3, 1881.

Rev. Robert Warren Boyd, pastor at Franklin, from June 3, 1881 until March 28, 1888.

Franklin was vacant from March 28, 1888 until October 7, 1888.

Rev. I. N. Campbell, supplied Franklin, from October 7, 1888 until March 28, 1891.

Franklin was vacant from March 28, 1891 until May 16, 1891.

Rev. J. M. Greenlee, supplied Franklin, from May 16, 1891 until August 2, 1891.

Rev. C. Miller, pastor at Franklin, from August 2, 1891 until April 16, 1892.

Franklin was vacant from April 16, 1892 until September 1892.

Rev. John M. Rose Jr., supplied Franklin, for the month of October.

Rev. Miles Abernethy Henderson, pastor at Franklin, from October 20, 1892 until May 21, 1895.

Franklin was vacant from May 21, 1895 until April 1, 1896.

Rev. Robert Silvanus Arrowood, pastor at Franklin, from April 1, 1896 until August 25, 1904.

Franklin was vacant from September 4, 1904 until March 19, 1905.

Rev. F. M. Allen, supplied Franklin, from March 19, 1905 until July 15, 1906.

Franklin was vacant from July 15, 1906 until April 14, 1907.

Rev. T. H. Spence, supplied Franklin, from April 14, 1907 until April 5, 1909.

Franklin was vacant from April 5, 1909 until August 27, 1909.

Rev. Robert Grant, supplied Franklin, from August 27, 1909 until March 20, 1910.

Rev. C. Miller, supplied Franklin, from March 20, 1910 until August 21, 1910.

Rev. J. B. Cochran, supplied Franklin, from August 21, 1910 until April 9, 1911.

Rev. Dugald Munroe, pastor at Franklin, from July 16, 1911 until September 3, 1916.

Franklin was vacant from September 3, 1916 until April 1, 1917.

Rev. Wallace, supplied Franklin, from April 1, 1917 until May 26, 1917.

Rev. Birum, supplied Franklin, from May 26, 1917 until September 13, 1917.

Rev. F. M. Clark, supplied Franklin, from September 13, 1917 until May 18, 1919.

Rev. Wilburn A. Nicholson, pastor at Franklin, from May 18, 1919 until September 1, 1921.

Franklin was vacant from September 1, 1921 until May 21, 1922.

Rev. R. W. Booth, supplied Franklin, from May 21, 1922 until September 1922.

Rev. H. H. Cassady, supplied Franklin, from September 1922 until September 1923.

Franklin no records from September 1923 until February 3, 1924.

Rev. Herbert Corwin Carmichael, pastor at Franklin, from February 3, 1924 until September 19, 1926.

Franklin was vacant from September 19, 1926 until August 14, 1927.

Rev. Floyd Menius, supplied Franklin, from August 14, 1927 until October 2, 1927.

Rev. Nathan Elmer Oplinger, pastor at Franklin, from October 9, 1927 until June 10, 1945.

Mr. John E. Ramsay, supplied Franklin, from June 10, 1945 until May 23, 1948.

Rev. Milton B. Faust, pastor at Franklin, from May 23, 1948 until December 15, 1952.

Rev. Robert Turner and Rev. O. V. Caudell, supplied Franklin, from December 15, 1952 until August 30, 1953.

Rev. Lewis Belton Metts, pastor at Franklin, from August 30, 1953 until October 15, 1956.

Rev. M. B. Faust, temporary supply for Franklin October 15, 1956 until September 8, 1957.

Rev. Finley M. Grissett, pastor at Franklin, from September 8, 1957 until June 23, 1973.

Rev. John Johnson Jr., supplied Franklin, from June 23, 1973 until April 21, 1974.

Rev. Jack Roger Marrow, pastor at Franklin, from April 21, 1974 until

ROLL OF ELDERS

NAME	ORDINATION DATE	NAME	ORDINATION DATE
Crott, Sabert Scott		Mowery, J. Lewis	4-20-1952
Thomason, William Abner		Thomason, Carl G.	4-27-1952
Kluttz, Jacob A.	2-13-1876	Fries, J. A.	3-22-1953
Wincaid, William M.	2-13-1876	Thomason, Charlie G.	12-13-1953
Crott, Wilson	5-20-1877	Overman, Lonnie Y.	12-13-1953
Heen, William Thomas	4-1-1882	Lingle, Luther Voigt	12-19-1954
Thomason, Jacob A.	4-1-1882	Connell, Archie A.	12-19-1954
Chuping, Benjamin F.	4-16-1892	Cartner, Charlie M.	3-31-1957
Wincaid, James B.	9-4-1898	Cauble, Robert L.	1-12-1958
Overman, George W.	9-4-1898	Kluttz, Charles A. Jr.	1-12-1958
Farter, S. S.	6-15-1913	Moore, Blake O.	2-15-1959
Vilhelm, Adam	6-15-1913	Morgan, Wiley G.	1-8-1961
Thomason, John W.	2-17-1924	Grant, Max Gardner	1-19-1964
Mowery, William E.	2-17-1924	Barber, Russell	1-3-1965
Overman, G. Albert	2-7-1926	Morris, James W.	2-13-1966
Richardson, A. P.	2-7-1926	Overcash, Grover A.	12-17-1967
Thomason, G. Spencer	3-19-1939	Singer, C. Gregg	
Thomason, Claude F.	3-19-1939	McDaniel, Marvin C.	12-28-1969
Campbell, Luther R.	4-24-1949	Crisp, S. A.	1-2-1972
Kluttz, Charles A.	4-24-1949	Nussman, James Baker	12-28-1975

ROLL OF DEACONS

NAME	ORDINATION DATE	NAME	ORDINATION DATE
Jacobs, Lewis		Elium, James	11-7-195
Agner, M. A.		Kluttz, Charles A. Jr.	11-7-195
Hall, Abner L.		Thomason, Sam F.	11-7-195
Thomason, William T.		Nussman, James B.	11-27-195
Walker, R.		Thomason, Watson T.	11-27-195
Haltum, R. J.	5-20-1877	Moore, Earl	12-30-195
Kincaid, John J.	8-19-1883	Gobble, Horace Adam	1-12-195
Shuping, John A.	10-19-1883	Morgan, Wiley G.	1-12-195
Gheen, John H.	10-19-1883	Swink, Charlie L.	2-15-195
Cozart, J. A.	10-20-1890	Nussman, George C.	2-15-195
Fisher, H. A.	10-20-1890	Thomason, Nathan S.	2-15-195
Powlas, M. A.	10-20-1890	Grant, Max Gardner	1-10-196
Wilhelm, Adam	8-18-1901	Barber, Russell	1-8-196
Jacobs, C. A.	8-18-1901	Collins, Max	1-7-196
Kluttz, Caleb L.	8-18-1901	Pope, J. Gilmer	1-7-196
Thomason, John W.	6-15-1913	Miller, Luther R.	1-6-196
Overman, G. Albert	6-20-1920	McDaniel, Marvin C.	1-6-196
Thomason, Charlie G.	2-17-1924	Huffman, David L.	1-6-196
Mowery, J. Lewis	2-17-1924	Crisp, S. A.	1-3-196
Carter, Paul L.	2-17-1924	Overcash, G. A.	1-3-196
Thomason, Carl G.	10-7-1928	Thomason, Frank T.	12-17-196
Hall, J. Floyd	10-7-1928	Gillean, Hayden W.	1-5-196
Mowery, Thomas A.	3-19-1939	Mills, Howard Ray	12-28-196
Overman, W. James	3-19-1939	Beam, Thomas E.	2-7-197
Cartner, Charley M.	4-24-1949	Garlson, Lance	2-7-197
McCulloh, Harold K.	4-24-1949	Campbell, Otis R.	1-21-197
Moore, Blake O.	4-20-1952	McNeill, Andrew G.	1-21-197
Pierce, Ernest C.	4-20-1952	Simmerson, Richard R.	1-21-197
Shives, Bryon M.	4-20-1952	Morgan, Tobias J.	1-6-197
Daniel, Robert C.	4-20-1952	Lewis, Lucille Thomason (Mrs. E.J.)	1-5-197
Shaver, Curtis P.	3-22-1953	Buie, Neill D.	3-16-197
Lingle, Luther V.	3-22-1953	Gillean, Stanley Wetmore	12-28-197
Overcash, Clyde	12-13-1953	Freeze, Billy R.	1-2-197
Cauble, Robert L.	12-13-1953	Byrd, Michael R.	1-2-197
Hager, Clarence M.	12-13-1953		

Minutes
of the
Presbytery of Concord

From ~~the year~~ ^{December 26th October 8th} 1795, to 1824. inclusive.

The first sessions of the Presbytery of Concord

Bethphage Church. Dec. 24th 1795.

Agreeably to a proviso in the order of the synod of the Carolinas for instituting the presbytery of Concord the Rev^d James Wallis the appointed Moderator called an occasional ^{of the Presbytery} meeting at the above time & place —

Members present the Rev^d Doctor Samuel C. Mc-
Cordle James Hall, Samuel C. Caldwell, Joseph
D. Kilpatrick & John Carrigan — Elder Mr
James Gibson — ~~Constituted with prayer~~

Mr James Gillispie a Candidate lately under the care of the Presbytery of Orange, and having by the above order, now come under our care offered himself for licensure to the ministry of the Gospel —

Mr Wallis being absent by sickness

Doctor McCosh was chosen Moderator. &
Mr Hall Clerk —

~~The presbytery was constituted by prayer —~~

The Rev Humphrey Hunter, lately dismissed from
the presbytery of South Carolina, attended, and on
invitation took his seat as a ~~permanent~~ member —

Mr Gillespie delivered a popular lecture
from Malachi 4.th Chapter. & a popular sermon
from 1. Cor. 9. 24. as trials previous to licensure
assigned to him at the last sessions of the presby-
tery of Orange —

Adjourned to Mr. Gibson's this evening at
six o'clock —
Concluded with prayer —

Mr. Gibson's - Presbytery met agreeably to
adjournment. - present as above -
Constituted by prayer -

Mr Gillespie's discourses were considered
and sustained as parts of Trial —

Presbytery proceeded to examine Mr. Gillespie
on the usual subjects, according to our disciplines
on which subjects he gave entire satisfaction,

Whereupon Presbytery did & hereby do license unto
the said James Gillopie to preach the Gospel
of Christ, as a probationer for the holy ministry,
within the bounds of this Presbytery, or wherever
he shall be orderly called —

Presbytery adjourned to meet at Centre
Church on the last Tuesday in March next.
Concluded by prayer —

PREACHER CAME — DANCERS LEFT

Hope Hull followed Jesse Lee, one of the eminent Methodist pioneers in this area, on the Salisbury circuit in 1785. He is said to have been a man of singular power in the pulpit and shares the honor of laying the foundation of Methodism in this region.

Rumple's History of Rowan County tells the following story concerning Mr. Hull:

"On one occasion he was invited by way of fun-making to a ball. He went — was invited to dance. He took the floor, remarking: I never engage in any kind of business without first asking the blessings of God, so let us pray. Down he went upon his knees, and such a prayer rolled out from his eloquent lips as shook the whole party with terror. The gay dancers were thunderstruck. Some fled from the house, others began to pray for mercy. Hull arose from his knees, gave out an appointment to preach there four weeks hence, and quietly retired. When the appointed time came round, Hull was there, and preached a most effective sermon to a large congregation. From that prayer in the ballroom a wide extended revival began and spread in all directions."

CONCORD PRESBYTERY RECORDS 1846—1970

To conserve space some of the
records have been reduced in size.

Franklin Church, Rowan Co., Friday, Sept. 25th, 1846

Pres. met	Presbytery met according to adjournment at 11 o'clock A. M. Opened in the absence of the Moderator with a sermon by the Rev. J. E. McPherson, the last moderator present, from Rom. 1:16. Constituted with prayer.	Absentees from the last regular meeting were called on for their excuses.
Sermon		The several Committees appointed to install the Rev. Messrs J. M. Wilson, W. W. Pharr and C. Johnston, reported that the duty assigned them had been attended to in each case.
		The members of Presbytery were called on to answer whether or not they had fulfilled the appointments severally assigned them as supplies.
		The Rev. W. S. Pharr appeared in Presbytery and having given reasons for tardiness took his seat.
		Mr. Jas. Query, a ruling Elder, appeared and took his seat.
		All papers to be laid before Presbytery were called for: When the following were presented, viz:
		1. A call from the congregation of Bethany for the pastoral services of the Rev. J. S. McCutchen, for one half of his time. Which being found in order was put into his hands for consideration.
		2. A paper purporting to be a complaint touching the action of the Session of Centre Church, in the case of Mr. Robert Ramsay, the complainant. Which having been announced by the moderator, was laid on the table for the present.
Corresponding members	The Rev. Archibald Baker of the Presbytery of Fayetteville, and the Rev. W. S. Langdon of the Cumberland Presb'n Church, Agent of the Am. & N. C. Bible Societies, being present, were invited to sit as corresponding members.	
Min. read	The minutes of the last regular meeting and also of the meeting at Sugar Creek were read.	A complaint by Rob't Ramsay.

Franklin Church, Rowan Co., Friday, Sept. 25, 1846 (Cont.)

R. E. Sherrill rec'd back under care of Presb. as candidate.

Mr. Richard E. Sherrill, a candidate for the ministry, who had a year ago taken a dismission from this Presbytery to put himself under the care of the Presbytery of New Brunswick, appeared before Presbytery, stated that he had been providentially prevented from the execution of his purpose of putting himself under the care of the above named Presbytery, and desired to be again recognized as a candidate under our care. Whereupon it was,

Resolved that Mr. R. E. Sherrill be and hereby is permitted to return his dismission and that he be and hereby is again recognized as under our care.

M. Thaddeus C. Crawford, a student in the Theol. Seminary at Columbia, S. C., was introduced to Presbytery as a candidate for the gospel ministry.

After examination as to Mr. Crawford's regular connection with our church, his experimental acquaintance with religion, and his views in seeking the ministry it was,

Resolved, That the examination of Mr. Crawford is satisfactory, and that he is hereby taken under the care of this Presbytery as a candidate for the ministry.

T. C. Crawford rec'd as a candidate.

Trials assigned him.

The following parts of trial preparatory to licensure were assigned to Mr. Crawford, Viz:

1. A Latin Exegesis on the theme, Cur Christum esse verum hominem oportuit?
2. A Critical Exercise on Job 28:7-28.
3. A Lecture on 2 Thess. 2:3-12.
4. A Popular Sermon on Acts 13:39.

Com. on Devotional Exercises.

Messrs J. D. Hall, W. A. Hall and Alex'r Lowrance were appointed a committee to make arrangements for the Devotional Exercises of Presbytery.

Com. on minutes of Gen. Assb.

The Rev. E. F. Rockwell and Prof. M. D. Johnston were appointed a committee on the minutes of the Gen. Assembly.

Order of day.

The Doctrinal Sermon was made the order of the day for tomorrow at 11 o'clock.

Report of Com. on case of Rev. J. LeRoy Davies.

The committee appointed at the last regular Sessions of Presbytery at the request of the Rev. J. LeRoy Davies to investigate certain reports in circulation prejudicial to his character, both as a minister and as a christian, was called on to report. Whereupon the report of said committee was presented, accepted and the committee discharged.

Committed to a new Com.

The above report with the accompanying documents, was placed in the hands of a special Committee consisting of the Rev. C. Johnston & Messrs E. J. Erwin and D. A. Davis to consider and report to Presbytery what disposition should be made of it.

Franklin Church, Rowan Co., Friday, Sept. 25, 1846 (cont.)

Report of Com. on Devotional Exercises.	The Committee on Devotional Exercises reported the following arrangement, their report was accepted and adopted Viz:	Adj'd.	Presbytery adjourned with prayer to meet tomorrow morning at 9 o'clock.
	1. That these Exercises take place tomorrow immediately after the usual recess.		Saturday, 9 o'clock A.M. Sep. 26.
	2. That when they take place the following order be observed.	Pres. met.	Presbytery met according to adjournment-Present as on yesterday.
	1. Singing and Prayer, by the Rev. W. S. Pharr	J. M. Wilson appears.	The Rev. J. M. Wilson appeared in Presbytery and having given reasons for tardiness took his seat.
	2. Reading the Scriptures, by the Rev. E. F. Rockwell.	Time to hear ag't of Bible Societies.	It was on motion, Resolved, That the Rev. W. S. Langdon, agent for the Am. & N. C. Bible Societies be heard on the subject of his agency immediately after the address of Mr. Baker in the course of the Devotional Exercises.
	3. Address, by the Rev. Archibald Baker.	Treas. pay St'd Clerk's expenses & also to buy trunk for records &c.	It was on motion, Resolved, That the Treasurer be and hereby is directed to pay to the Stated Clerk the expenses incurred by him in his office, also money with which to purchase a suitable trunk for containing the papers and records of Presbytery.
	4. Singing and Prayer, by the Rev. J. E. Morrison.	Report of Com. on minutes of Gen. Assb.	The Committee on the minutes of the General Assembly reported that they had found in said minutes the following items claiming the attention of Presbytery Viz:
	5. Benediction by the moderator.		1. On page 205 a resolution setting apart the 1st Sabbath of December next as a day of special prayer to the Lord of the harvest that he would
Report of Com. on amendments of Constitution of D. C	A report was presented by one member of a committee appointed to consider certain proposed amendments of the Constitution of Davidson College, which was read. After some consideration the whole matter was recommitted to the same committee.		
Complaint of R. Ramsay referred to a Com.	The paper containing the complaint of Mr. Robert Ramsay against the proceedings of the Session of Centre Church, was taken up and having been read, was referred, with the proceedings of said Session to a committee consisting of the Rev. Messrs Frontis & J. E. Morrison and Mr. J. F. Phifer to suggest some suitable action thereon.		

Franklin Church, Rowan Co., Friday, Sept. 25, 1846 (cont.)

send forth more labourers into the field, and recommending that on that day every minister preach on some subject connected with the obligation of the Chh. to train up a pious and educated ministry.

2. On page 217, a resolution recommending to Pastors and Church Sessions the introduction of the books of the Board of Publication into their several Sabbath Schools.

The report was accepted and the committee discharged.

The several items in the above report were taken up: When in relation to the first item, it was,

Resolved 1st That we recommend to the churches under our care a compliance with the recommendation of the General Assembly, to observe the 1st Sabbath of December next as a day of special prayer that God would raise up and send forth more labourers into his harvest.

2. That we recommend to all our ministers on that day to preach on some topic nearly connected with this subject.

On the second item, it was,

Resolved, That we reiterate to our pastors and Sessions the recommendation of the Gen. Assembly in relation to the books of the Board

of Publication.

Presbytery heard the Latin Exegeses of Messrs R. E. Sherrill and C. H. Caldwell, two of our candidates for the ministry.

These pieces of trial were referred for examination to Messrs Rockwell and M. D. Johnston.

The Rev. J. S. McCutchan asked permission to retain until the next Stated Sessions of Presbytery, the call from Tabor put into his hands last Spring and also that from Bethany put into his hands at this time. Which request was granted.

The annual report of the Board of Trustees of Davidson College was presented, read, and accepted.

With reference to the endowment of D. College and the suggestions of the Board on that subject, Presbytery adopted the following resolutions, Viz:

1. Resolved, That Presbytery being convinced of the importance of the speedy and complete endowment of Davidson College will appoint a committee to confer with the members of Fayetteville Presbytery at the approaching meeting of Synod on the propriety of sending at a suitable time an agent into the bounds of that Presbytery to complete the endowment of the professorship connected with that Presbytery.

Latin
Exegeses

Referred
to Com.

McCutchan
retains
calls of
Tabor &
Bethany.

Report of
Trustees
of D. Col-
lege.

Presb. will
send agent
to complete
endowment.

Day of spe-
cial prayer
for more
labourers.

Ministers
preach on
above
subject.

Books of
Board of
Pub. re-
commended.

Franklin Church, Rowan Co., Friday, Sept. 25, 1846 (cont.)

Board take steps to complete endowment

2. Resolved, That the Board of Trustees be directed to take such steps as they may think necessary for the speedy and complete endowment of Davidson College.

Com. to confer with Fayetteville Presb.

The Rev. Messrs W. S. Pharr, C. Johnston and S. Williamson and Messrs E. J. Erwin and J. F. Phifer were appointed the committee designated in the first of the preceding resolutions.

Corresponding member

The Rev. J. A. Wallace of the Presbytery of Chickasaw being present was invited to sit as a corresponding member.

Report of Com. on complaint of Rob't Ramsay.

The Committee on the complaint of Robert Ramsey against the Session of Centre Church reported, and their report was accepted, adopted and is as follows, Viz:

"The Committee appointed on the Complaint of Robert Ramsay against the Session of Centre Church; respectfully submit the following report for the adoption of Presbytery, Viz:

1. Presbytery is constrained to acknowledge the right of Robert Ramsay to an investigation of his case by the Session.
2. That Rufus Ramsay is censurable for hastily bringing against Rob't Ramsay charges which he has failed to sustain.
3. That the Session has erred in refusing Robert Ramsay an opportunity to clear himself

Report of Com. on complaint of Rob't Ramsay.

of the charges brought against him.
4. That in as much as Rufus Ramsay acknowledges that he has now no charges against Robert

Ramsay, Presbytery recommend that for the peace of the church and the prevention of farther scandal, Robert Ramsay do not press his right to an investigation of his case, but be satisfied with the publication before the church, of the above stated fact, that Rufus Ramsay brings no charge against him.

Signed,

S. Frontis
J. E. Morrison
J. F. Phifer } Committee

Doct'l Sermon.

The order of the day Viz: hearing the Doctrinal Sermon by the Rev. J. S. McCutchan, on Repentance was attended to.

Recess.

Presbytery took a recess until 1 o'clock.

Pres. met.

After recess - Presbytery met.

Report of Com. on Exegeses.

The committee appointed to examine the Exegeses of Messrs Sherrill and Caldwell, reported that they had discharged the duty assigned them, and would recommend that they be both sustained as parts of trial.

Their report was accepted and adopted.

Devot'l Exercises.

The Presbytery then proceeded to the order of the day Viz: the Devotional Exercises of Presbytery and hearing the agent of the Bible Society.

Franklin Church, Rowan Co., Friday, Sept. 25, 1846(cont.)

Leaves of absence.	Presbytery granted leave of absence after this evening from the remaining Sessions, to Messrs Ramsay & McCutchan.	Report of Com. on case of Rev. J. LeR. Davies.	But if they are founded in truth and fact, that also should be generally known that the character of this Presbytery and the honour of religion may be vindicated, and sustained and blame made to rest upon the guilty. In order, if possible, to reach such a result, we recommend the adoption of the following paper, Viz:
Time and place of next meeting.	The time and place of the next regular Sessions of Presbytery was taken up, Whereupon it was, Resolved, That Presbytery will hold its next regular Sessions at Bethphage Chh. Commencing on Wednesday before the 2nd Sabbath in April, 1847 at 11 o'clock A. M.	Charges &c.	Common Fame charges the Rev. J. LeRoy Davies with the following offences and crimes, Viz: 1. Conduct very unbecoming any christian and derogatory to the character of a minister of the gospel in several instances. 2. Prevarication and Equivocation. 3. Breach of contract, over reaching or shaving in trade. 4. False Representation and duplicity.
Report of Com. on case of Rev. J. LeR. Davies.	The committee on the report of the former committee in the case of the Rev. J. LeRoy Davies, reported; Their report was accepted and after serious consideration, adopted and is as follows, Viz: "The committee to whom Presbytery referred the report of a committee of inquiry appointed at the last stated Sessions of Presbytery, in relation to various rumours injurious to the christian and ministerial character of the Rev. J. LeR. Davies, have taken said report into consideration, and have come to the conclusion that the whole matter demands most serious and solemn investigation. If these rumours can not be substantiated, the public should know it, that the reproach may be wiped away from the character of brother Davies, and this Presbytery.	Common Fame refers, 1. To his conduct as Agent of Davidson College. Evidence, The Records of the Board of Trustees, and of the Presbyteries of Concord and Bethel. 2. To his conduct in relation to a sample of sugar obtained from David Parks Esq. of the town of Charlotte, what he said to Parks and to J. Murphy Esq. of the town of Salisbury concerning it. Witness: D. Parks, J. Murphy, H. C. Owens.	In support of these general charges, Common Fame refers, 1. To his conduct as Agent of Davidson College. Evidence, The Records of the Board of Trustees, and of the Presbyteries of Concord and Bethel. 2. To his conduct in relation to a sample of sugar obtained from David Parks Esq. of the town of Charlotte, what he said to Parks and to J. Murphy Esq. of the town of Salisbury concerning it. Witness: D. Parks, J. Murphy, H. C. Owens.

Franklin Church, Rowan Co., Friday, Sept. 25, 1846

Report of
Com. on
case of
Rev. J. L.
Davies.

3. To his conduct in relation to a settlement with J. Trotter and C. Overman for repairs done to his Carriage, Barouch, or Buggy.
Witnesses: J. Trotter, C. Overman and J. Donaldson, Esq.

4. To his conduct in relation to certain notes.

Witnesses: J. H. Smith, of Buncombe, J. Caruthers & R. Locke, of Rowan and M. D. Johnston of D. College.

5. To his conduct respecting a contract for a Buggy with A. McCoy, of Lincolnnton,
Witness: A. McCoy.

6. To his statement made to Col. M. Shive in relation to his (Shive's) case of Incest which was acted on at the Spring Session of this Presbytery; and to his statement made to A. McRee, Esq. that he had paid Davidson College all that he owed it, that he did not owe the College on cent.

Witnesses: Col. M. Shive and A. McRee Esq.

7. To the fact that he has collected funds for Davidson College, which he has not accounted for with the Treasurer.

Witnesses: J. H. Jenkins, Jas. L. Cowan & T. H. Robinson.

The committee further recommend that a copy of these charges be immediately placed in the hands

Report of
Com. on
case of
Rev. J. L.
Davies.

of Rev. J. L. Davies; that a committee of Prosecution be appointed with power to take testimony; that citations to witnesses be issued, and that his case be brought to trial at the next Stated Sessions.

All of which is respectfully submitted by your committee.

C. Johnston
E. J. Ervin
D. A. Davis
Committee

Com. of
Prosecution.

The following persons were appointed a committee of Prosecution in accordance with the above report Viz: Messrs H. N. Pharr, J. E. Morrison & E. F. Rockwell and Mr. Dan'l Coleman.

Paper introduced by Mr. Davies.

The following paper was introduced by the Rev. J. LeR. Davies and ordered to be spread on the minutes, Viz:

"Whereas the undersigned has been informed by brethren in S. Carolina that a rumour was there circulated that J. LeRoy Davies, agent for

collection of funds subscribed in Bethel Presbytery for Davidson College, had collected a large amount of said funds and applied them to his own use, and had not vouchers to cover said funds, and that reason was the cause of his unwillingness to pay over said funds to the Board of Trustees, when required by said Board to do so. He desires to introduce evidence to exculpate himself from the above charge, Viz: the testimony of the

Franklin Church, Rowan Co., Friday, Sept. 25, 1846 (cont.)

Paper by Davies.	auditing committee appointed to audit his books and accounts touching his agency - these Viz: H. N. Pharr, D. A. Caldwell, Thomas Robinson and Dr. Stinson.	Granted.	was ordered that Messrs Adams and McOutchan supply that church each one Sabbath, and also that that church be and hereby is recommended to devise, and if possible execute efficient measures to obtain at least a portion of time from some neighboring pastor.
Adj'd.	Presbytery adjourned with prayer to meet at this place on Monday morning at 9 o'clock.	Order of day.	It was made the order of the day for 11 o'clock today to hear the popular sermon of Mr. Caldwell and the Lecture of Mr. Sherrill.
Pres. met.	Monday morning, 9 o'clock Sep. 28 Presbytery met according to adjournment. Constituted with prayer. Present as on Saturday except those absent with leave.	Doct'l Sermon.	The Rev. A. L. Watts was continued in his appointment to preach the Doctinal sermon at the next regular meeting with the Rev. J. M. H. Adams as his alternate.
Min. read.	The minutes of Friday and Saturday were read and corrected.	House of worship in Cherokee.	In view of the representations made to the Rev. J. E. McPherson in relation the the erection of a house of worship for the Presbyterian church in the county of Cherokee, it was,
Lafferty appears.	The Rev. R. H. Lafferty appeared in Presbytery and after giving reasons for his late attendance, took his seat.		Resolved, That each member of the Presb. spread the facts of the case before the people of his charge and solicit a contribution for the church Extension cause and report the result at the next regular Sessions.
Pastoral relation between J. D. Hall & Thyatira & Franklin dissolved.	The Rev. J. D. Hall asked the dissolution of the pastoral relation existing between himself and the churches of Thyatira and Franklin. Presbytery being properly informed these churches consented to said dissolution, the request was granted and the congregations of Thyatira and Franklin declared vacant.	Sermon & Lecture.	Presbytery proceeded to the order of the day Viz: to hear Mr. Caldwell's Popular Sermon and Mr. Sherrill's Lecture.
Request for supplies.	A request for supplies from New Union Church was laid before Presbytery. In reply to which it	Recess.	Presbytery took a recess of half hour.

Franklin Church

Sept 25, 1846 (cont.)

Pres. met. Leave of absence.	After recess, Presbytery met. The Rev. Messrs W. A. Hall, J. L. R. Davies and J. E. McPherson obtained leave of absence from the remaining Sessions of Presbytery.	continued, with the Rev. C. Johnston added to it, and required to report at the next regular Sessions.
Com. on Narrative.	The Rev. Messrs Frontis and Lafferty were appointed a committee to receive written statements from the several members of Presbytery in relation to the state of religion in their respective churches and congregations and there from to prepare a Narrative to be presented to Synod.	Caldwell & Sherrill examined. After they were examined on Theology, the examination was suspended for the present.
Clerk ordered to cite Rev. J. L. R. Davies & witnesses.	The Stated Clerk of Presbytery was ordered to issue a citation to the Rev. J. L. R. Davies to be and appear at the next Stated Sessions of the Presbytery to answer the charges against him by public rumour as laid down in the report of the Committee on his case; also citations to all such witnesses as are therein named; to substantiate said charges and such other witnesses as may be required by the committee of Prosecution; and also citations to all witnesses whom the said J. L. R. Davies may desire to have cited in order to his exculpation.	The report of the Committee of Domestic Missions was presented, and also the report of the Treasurer of said committee, which were accepted, and the latter referred to E. J. Erwin & R. S. Young as an auditing committee.
Com. on pastoral relations continued.	The committee to whom were referred at our last regular Sessions certain resolutions touching the pastoral relation was called on to report: Said Committee not being prepared to report, was	On motion, it was Resolved, That the thanks of Presbytery be and hereby are tendered to the people of Franklin congregation for their kindness and hospitality to the members of Presbytery during the present Sessions, and that the Rev. S. Frontis be instructed to make this known to the congregation.
		Adj'd. Presbytery adjourned with prayer to meet in the Presbyterian Church in the town of Salisbury this evening at half past 6 o'clock.

Pres. met.

The Presbytery of Concord met in Franklin church on March 28th 1877, 11 o'clock A.M. according to adjournment, and after Sermon by the Moderator Rev. A. B. Anselson, from Phil: 3:12-14 "Brethren, I trust not to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." was Constituted with prayer.

Roll.

The roll was Called and the following ministers and ruling Elders were present:

Ministers: T. P. Johnston.
E. F. Rockwell.
T. A. Paxton.
A. L. Crawford.
P. J. Penick.
B. L. Beall.
J. Rumples.
Wm W. Pharr.
W. A. Wood.
L. McKinnon.
R. B. Anderson.
R. W. Boyd.
J. H. Thomwell and J. M. Wharey

Roll-

Ruling Elders.
Moses Lingle.
A. Gray
J. A. McNeely
T. W. Sparrow
A. C. Sharpe
C. A. White
W. A. Thomason
R. W. Johnston
R. L. Beall
E. P. Penick
Inegph. Cannon
A. W. Query
D. A. Davis
J. P. Plannigan
A. C. McIntosh
J. Fowliss
Jas. Gibson

Churches.
Back Creek-
Bethany
Center & Bethpage
Davidson College
Concord (Iredelle)
Concord Town
Franklin
Gibbs Mission
Lenoir
Moorsville & Prospect
Poplar Tent.
Rocky River
Salisbury.
Statesville
Taylorsville
Unity
Tyatira

Absentees.

Absent without written excuse. Ministers:
Dan L. Lindley, T. G. Thurston, A. E. Chandler,
A. B. Hepburn, D. B. J. W. Davis
Churches unrepresented: Bethesda, Drusilla, Fifth
Creek, Jefferson, Mocksville, Marion, Newton, Salem
Shiloh; Siloam, Tabor, Wilkesboro and Zion.

Ch's not
represented.

mod. and
Clerks.
Recess

Rev. R. W. Boyd was elected Moderator, and Rev.
B. L. Beall and R. L. Beall, temporary clerks.
Presbytery then took recess for one hour.

Presbytery met. The minutes of the last Stated meet-
ing, and of an adjourned meeting at Tayeteville,
were read.

Rev. J. H. Colton of the Indian Presbytery and Rev.
L. Brown of the Lutheran Synod were invited, being
present to sit as Corresponding members.

Rev. L. K. Glasgow appeared in presbytery, and
rendered satisfactory excuse for tardiness, and for
absence from the last States Meeting of this body.

The churches unrepresented at the last States
meeting were called on for reasons for non repre-
sentation.
Son S. W. White, ruling Elder from Zion, and J. M. Wil-
son r.e. from Bethel church appeared in Presby-
tery and assigned satisfactory reasons for tardiness.

Members of Presbytery present, appointed as
temporary Supplies, reported as to the fulfilment
of said appointments.

The Moderator announced the following
Standing Committees:

Franklin Church, N.C.

Mar. 28th, 1877 (cont.)

On Bills and Overtures: R. B. Anderson, P. T. Penick, and A. C. McIntosh, N.E.
Judicial Committee: E. F. Rockwell, W. A. Wood, and R. W. Johnston, N.E.

On Minutes of Synod: I. McKinnon, B. L. Beall and A. Gray, N.E.

On Narration to the Gen'l Assembly: J. Rumble, J. H. Thomwell, and R. L. Beall, N.C.

On Systematic Benevolence: W. Wood, J. M. Wharey and Moses Lingie, N.E.

Evangellistic Work: Wm W. Pharr, B. L. Beall and J. R. McNeely, N.E.

On Sustentation Committee's Report &c: A. L. Crawford, T. N. Paxton and D. A. Davis, N.E.

Of Finance: R. L. Beall and A. C. McIntosh, ruling Elders.

Devotional Exercises: A. L. Crawford, and W. A. Thomason, N.E.

Committees on Sessional Records:

Back Creek, Bethany, Bethesda,
No. 1 J. M. Bethpage, Centre, Davidson College,
Wharey, J. Concord (Ire.) Concord Town, Drusilla,
Powlass. Fifth Creek, Franklin, Givvs Miss-
E. P. Penick ion and Jefferson

Com's on
Sessional
Records.

P. T. Penick
No. 2. W. J. Flannigan

Lenoir, Macksville, Ma-
rion, Morganton, Moores-
ville, Newton, Poplar Tent,
Prospect, Rocky River
Tabon.

T. N. Paxton.
No. 3. T. W. Sparrow
A. M. Query.
Salisbury, Shiloh, Statesville
Siloam, Salem, Taylorsville,
Third Creek, Thyatira, Unity,
Wilkesboro, Zion

A paper from the States Clerk of the Presbytery
of Orange was presented, read and put on the
docket.

Request
for States
Supply.

A request from the Wilkesboro church for per-
mission to employ Rev. T. G. Thurston, as Stated
Supply, promising him the sum of (\$150) One Hundred
and fifty dollars in regular quarterly
payments for one half of his time; the said request
was granted for twelve months.

Calls from
Back Creek and
Thyatira for
J. A. Ramsay.

A joint Call from the churches of Thyatira and
Back Creek for the pastoral services of licentiated
Jas. A. Ramsay, each promising him a salary of
three hundred and fifty dollars, for one half of his
time, payable in half yearly payments, was read
and placed in his hands.

Calls
Accepted.

Mr. Ramsay having signified his readiness to ac-
cept said calls, a committee consisting of Rev.
E. F. Rockwell, and Moses Lingie and Jas. Gibson
ruling Elders was appointed to arrange for his
ordination and installation, if the way be clear.

Disposal
of Replants.

On motion it was ordered that the Narratives
from the churches on the Stated of religion, be placed
in the hands of the Committee on the Narrative to
the Gen'l Assembly - that the Statistical reports
from the same be placed in the hands of the Stated
Clerk - that the reports on Sabbath Schools be
placed in the hands of the Committee on Sabbath
Schools, and that reports on Systematic Benevo-
lence from the same be put into the hands of
the Committee on Systematic Benevolence.

Commis-
ioners to
Gen. Ass'y.

Rev. J. H. Thomswell as principal, with Rev. J.
Rumple as his alternate; and ruling Elder, R. L.
Beall as principal and C. R. White, alternate,
were chosen as Commissioners to the next Gen'l
Assembly to meet in New Orleans, La.

Mr. Kluttz
Invited &c.

Presbytery invited Mr. Theo. Kluttz to read before
this body an Essay on the Diaconate, on tomorrow
10 o'clock A.M.
Mr. D. A. Davis, N.E. was appointed to convey
this request to Mr. Kluttz.

Next Semi
annual Meeting.

Presbytery resolved to hold its next semiannual
meeting at Mooresville church on Thursday before
the 3rd Sabbath of Sept. next at 7 o'clock P.M.

Report on
manual

Rev. P. T. Penick from the Committee to pre-
pare a Manual of Standing Rules for the use of
this Presbytery, presented a report, which was re-
ceived and made the first Order of the Day on to-
morrow after recess, for its Consideration.

Adjd.

On motion Presbytery adjourned until to-
morrow morning 9 o'clock

Closed with prayer.

Pres. met.

Thursday Morning - 9 o'clock
Presbytery met and was opened with prayer.
The roll was called, and the minutes of yester-
day read and approved.

Leave of
absence-

Leave of absence was granted Rev. T. P.
Johnston after the morning's Sessions.

Arrangements
for Ordination
& Installation
of J. A. Ramsay

The Committee to arrange for the ordination and
the following report, which was adapted:
The Committee recommend that Presbytery hold
an adjourned meeting at Thyatira church on
Friday before the 3rd Sabbath of May at 10 o'clock
A. M. to attend to the examination of Mr. Ramsay.

Arrangement for Ordination &c. of J. A. Ramsay.

and that the ordination and installation take place on the Saturday following, if the way be clear, at 11 o'clock A.M. That Rev. P. T. Penick preside, propose the Constitutional and preach the ordination Sermon - that Rev. Wm W. Pharr deliver the charge to the pastor, that Rev. A. D. Hepburn D.D. give the charge to the people; that Rev. L. McKinnon be alternated to P. T. Penick, that Rev. R. W. Boyd be alternated to Wm W. Pharr, and that Rev. W. A. Wood be alternated to Dr. Hepburn.

It was further recommended that the installation of Mr. Ramsay over the Back Creek church take place at the same time by representation.

Rom. 5:1 was assigned as a text for the trial Sermon of Mr. Ramsay, with a View to Ordination.
E. F. Rockwell
Jas. Gibson
Com.
Moses Lingle.

Rev. P. P. Winn appeared in Presbytery and gave satisfactory reason for tardiness.

The order of the day was taken up, when Presbytery heard the Essay on the Diaconate by Mr. Theo. Kluttz, for which the thanks of the Presbytery were tendered to Mr. Kluttz.

Kluttz's Essay.

It was moved to adopt 'The Book of Church Order of the Presbyterian Church in the United States, as a whole, As a Substitute for which a Committee Consisting of Rev. Messrs. L. McKinnon, P. T. Penick and Wm W. Pharr, and ruling Elders A. C. McIntosh, and R. L. Beall was appointed to receive objections to said Book, and report recommending some action for the Presbytery.

The Committee of Calportage made the following report, which was approved and the Committee authorized to close the business as best they can. The Committee of Calportage offer the following: By our last report it will be seen that there was then on hand the following named property.

Cash on hand	\$217.70
Old debts then due	16.65
Books on hand about	42.00
Since then, we have collected	
old debts	10.00
Received from books sold	4.40
27.70	
Making the cash account stand	42.00

We have sent of this amount to Rev. Dr. McIlwaine as directed by Presbytery for Sockow Building &c 40.00

Paid for Exchange for this amount	1.20
Cash now on hand	1.80
Total disbursements	42.00
At the time of our last report there were books on hand to the amount of about	42.00
Sold since then-	7.25
Now on hands about	34.75

L. McKinnon
Com. M. M. Gillon

Report of Finance Com.

The Committee of Finance reported that they had examined the accounts of D. A. Davis, Treasurer of the Presbytery, and found them correctly kept, his disbursements sustained by proper Vouchers, and the following balances remaining in his hands as Treasurer to date, Viz:
For Sustentation \$150.66
 " Education 135.00
 " Publication 112.43
 " Commissioner's Fund 65.50
 " For. Missions 110.48
 " Relief Fund 107.12
Evangellist Fund there is due the Treasurer \$3.95 he having paid out that amount over his receipts- A. C. McIntosh, (Chm)

Rev. G. M. Gibbs appeared in Presbytery and rendered satisfactory reason for tardiness.

The Committee of Sustentation presented their annual report, and together with their Records, were referred to the Standing Committee on Sustentation. Presbytery too 10 recess for one hour.

Presbytery met. After recess. The order of the day was then taken up viz. The Consideration of the proposed Manual of the Presbytery.

The report of the Committee was amended and adopted, and the Committee instructed to have printed 300 copies of this Manual and to sell 200 copies at a price not less than cost of printing.

On motion Mr. J. B. Rowe, candidate under the care of this Presbytery was placed on the list of beneficiaries.

The Committee on the Narratives from the churches, reported on the same, which was approved and the exceptional ordered to be placed on the Narratives respectively, and to be returned to the Clerks of Sessions.

The following resolution was adopted: Resolved, That the Presbytery of Concord would

Report on Narratives from Ch's

Franklin Church, N.C. Mar. 29th, 1877 (cont.)

N.C. Presbyterian.

assure the Editor of the N.C. Presbyterian of their deep and abiding interest in the success of that paper, and recognizing its importance as one of the agencies necessary for a full development of our Congregations we will cheerfully cooperate with him in extending its circulation within our bounds.

Resolved, That the Stated Clerk be requested to transmit a copy of this paper to the Editor.

Adj'd.

Presbytery then adjourned until tomorrow morning 9 o'clock. Closed with prayer.

Friday Morning 9 o'clock

Mar 30th

Presbytery met and was opened with prayer.
The roll was called and the minutes of yesterday read and approved.

Leave of absence

Leave of absence was granted to Rev. G. M. Gibbs and A. C. McIntosh after this morning's Session.

Book of Ch. Order-

Rev. L. McKinnon from the committee on the Revised Book of Church Order made a report, which was received.

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Rev. P. T. Penick from the same committee, offered a minority report which was also received.

Franklin Church, N.C. Mar. 30th, 1877

Recess.

Pending the consideration of these reports, Presbytery took a recess for one hour.

Report on Sessional Records.

After recess.
Presbytery met. The unfinished business was suspended, Committees on Sessional Records made reports, which were approved, and the exceptions ordered to be noted on the books to which they were taken respectively.

Syst'e Benev-report

The Committee on Systematic Benevolence made a report, which was received and approved and ordered to be transmitted to the Gen'l Assembly.

Evan'g Work report.

The Committee on Evangelistic Work made a report, which was approved, and ordered to be forwarded to the Gen'l Assembly.

Narration.

The Committee on the Narration made a report, which was received and ordered to be sent to the Gen'l Assembly.

Sab. Schools report

The Committee on Sabbath Schools offered a report, which was approved and ordered to be sent to the Gen'l Assembly.

Franklin Church, N.C. Mar. 30th, 1877 (cont.)

Jud. Com. report

The Judicial Committee reported that no business had come into their hands and asked to be discharged, the report was received and the request granted.

Minute on death of Rev. J. Rankin.

Rev. Messrs. J. Rumble and P. P. Winn with A. L. Beall N.E. were appointed to bring in a minute touching the death of Rev. Jesse Rankin.

Report on Sust'n Com's report

The Committee to whom the Records and report of the Sustentation Committee were referred, presented the following report, which was adopted:

The Committee appointed to examine the report of the Committee of Sustentation report that they have examined the same and find it correct, and recommend its approval - They would further commend the diligence and fidelity of the Committee in the discharge of their duty.

In regard to Minister's Salaries, this Committee would recommend that those churches which have failed to report to presbytery on the Subject, be enjoined to report as soon as possible to the Chairman of Sustentation, together with their reasons for their failure in this matter.

And that the Sessions of those churches which have reported Considerable deficiency in the payments of their promised Salary be enjoined to direct their Deacons to Collect all arrearages and pay them over to the minister as soon as practicable.

And that the Sessions be required to report their compliance with this injunction, at our next Stated meeting, together with the results of the efforts of the Deacons in this matter.

We would further recommend that the present Committee be Continued.

A. L. Crawford, Ch'm

Report on Min's of Synod.

The Committee on the Minutes of Synod reported that they find nothing in the Minutes claiming the attention of the Presbytery; this report was received and the committee discharged.

Rev. P. P. Winn reported as to fulfillment of appointment as temporary Supply, which was approved.

Revised Book adopted.

The consideration of the Revised Book of Church Order was resumed- After some discussion the majority report was amended and adopted, and is as follows:

The Presbytery of Concord would report to the Gen'l Assembly that we desire a new Book and we agree to adopt the Revised Book of Church Order as it stands. And while we adopt the Book unconditionally, if it shall please the Gen'l Assembly so to alter Chap. VI, Sec. III, par. IV as to

restrict the elections of Pastors to Communicants and adult baptized non-communicants who are regular attendants and supporters of the Pastors, this Presbytery will adopt the amendment.

The paper from Orange Presbytery containing certain resolutions touching Fraternal relations with the Southern Gen'l Assembly, and inviting this and other sister Presbyteries to unite with her in a similar expression of opinion was taken up, and the first two resolutions adopted, as the sentiments of this body, viz.

Whereas the Presbytery of Concord in connection with the Gen'l Assembly of the Presbyterian Church in the U. States sincerely desires the establishment of "Fraternal relations" with the Presbyterian church in the U.S. of America, on terms that are honorable and christian, and Whereas, it cannot be admitted with any respect to the fair interpretation of language that no acts or deliverances of the Northern Gen'l Assembly do impugn in anyway the christian character of the Southern Gen'l Assembly, or of the historical bodies of which it is the Successor, and Whereas the aspersions last upon our Christian character have never yet in the judgment of this Presbytery been in a "few, plain words regretted or disapproved,"

1st There fore, Be it resolved that a few plain words from the Northern Gen'l Assembly regretting and disapproving the things complained of by the Southern Assembly as having been uttered in tone of great excitement, will remove all objections on our part to fraternal correspondence. 2nd That this Presbytery, deprecating continued agitation of this subject, which leads to no position result, recommends to the Gen'l Assembly to decline further correspondence with the Northern Assembly on any other basis than that proposed by our Committee in the Baltimore Conference.

The Stated Clerk was ordered to transmit this action to the Stated Clerk of Orange Presbytery.

The Committee to prepare a minute touching the death of Rev. Jesse Rankin offered the following, which was adopted:

The Presbytery has heard with sorrow of the death of the Rev. Jesse Rankin, after serving as a minister of Jesus Christ for about fifty years.

Faithful in labors for Christ's cause and kingdom

punctual in attendance upon the counts of the church, he has left to us who remain an example worthy of our imitation, and memory dear to our hearts. We tender our Sympathy to the bereaved family of our departed Brother.

We further recommend that Rev. B. L. Beall be directed to prepare a Biographical Sketch of the life and labors of Mr. Rankin to be recorded in the Presbytery's Book of Biographical Sketches.
J. Rumble, (clm)

A. W. White
rec'd as a
candidate.

Mr. Andrew Wakler White was introduced to be taken under the care of this Presbytery as a candidate for the holy ministry.

Satisfactory testimonials of his christian character, and membership in Rocky River church, and mental fitness were presented.

Having been examined as to his experimental piety, and motions for seeking the ministry, the examination was sustained and he was received under the care of the Presbytery, and on motion, was placed on the list of beneficiaries.

Rev. J. Rumble from the Sustentation Com. presented the following recommendations touching supplies, which were adopted:

1. The Committee recommend that Rev. Missrs. J. M. Wharey, L. McKinnon, and A. D. Hepburn D. D. preach one Sabbath each at Poplar Tent church during the absence of the pastor at the Gen'l Assembly.

2. That Rev. J. M. Wharey preach one Sabbath in Stanley Co. in April, and Rev. J. Rumble one Sabbath in May, and that Rev. Messrs L. McKinnon and J. H Thomwell preach in Stanley at discretion.

3rd That Rev. L. McKinnon preach one Sabbath evening and one Saturday evening a month at Zion church, and as much oftener as he can.

The Committee on Bills and Overtures reported that no business had come into their hands, which report was received and the committee discharged.

Leaves of
absence

Leave of absence was granted Rev. W. A. Wood, and J. P. Flannigan and J. M. Wilson, ruling Elders.

Aid for Gibbs
Mission.

An appeal was read from Gibbs Mission church for aid in building a house of worship. In response to which it was resolved, that this object be commended to the liberality of our churches, and that a collection by subscription be now made therefor.

D. College
Supplies.

Permission was granted to Davidson College church to employ Rev. A. D. Hepburn and Rev. Prof. Latimer during the present year, at a salary of \$300.

Franklin Church, N.C. Mar. 30th, 1877 (cont.)

Leaves of absence from the remaining sessions of Presbytery was granted D. A. Davis, ruling Elder

The following was adopted:

Resolved, That the thanks of this body be and are hereby tendered to the Congregation of Franklin for their kindness in entertaining the members of this Presbytery.

Letter to Rev. Dan'l Lindley

The Stated Clerk was directed to address a letter to the Rev. Dan'l Lindley expression of our fraternal regard and sympathy in his affliction.

Deferred.

The report of the Committee on Education was on motion, deferred to the next Stated meeting of this Presbytery.
The minutes of today's Sessions were read and approved.

Adj'd.

On motion Presbytery adjourned to meet at Thyatira church on Friday before the 3rd Sabbath of May at 10 o'clock A.M.

Closed with singing prayer and the Apostolic benediction.

William W. Pharr,
Stated Clerk.

Franklin Church, N.C. March 1877

Appendix.

No. I.

Narration to the General Assembly.

The Presbytery of Concord respectfully reports to the Gen'l Assembly, that there have been no remarkable outpourings of the Spirit of God during the past year among their churches.

In all our churches there have been some additions, and in a few of them an unusual number. But the good work has been done quickly, mostly by the labor of the pastors, with out the aid of Special Evangelists. With many defects and short comings our people have been struggling upward, trying to increase in liberality, in action work for the Master and in fostering and maintaining prayer meetings and Sabbath Schools.

It is believed that the Eldership are becoming more faithful in visiting families, and that the work both of the Elders and Deacons is becoming more systematic and efficient.

Notwithstanding the severity of the times, there has been some improvement in contributions to Sustentation, and a more marked increase in contributions to For. Missions, while the average of

Franklin Church, N.C. March 1877 (cont.)

pastor's Salaries has been raised over that of last year.

By a System of meetings of the Ministers, Elders and Deacons of clusters of 6 or 8 contiguous churches, held five or six time a year, an effort has been made to arouse the hearts of our church officers and members to greater diligence in working; and at the same time to secure a better knowledge of our mutual wants and wants of the territory within our bounds.

Our reports indicate that our people are at peace among themselves, and that the name of Christ has not been dishonored by flagrant crimes and misdemeanors of church members.

Wm W. Pharr
St'd Clerk.

Appendix - No. II. Systematic Benevolences.

The report of the Presbytery of Concord to the Gen'l Assembly, for the year ending April 1877.

Objects.	No. of Congregations	Contributings	Amounts.
Sustentation	20		\$341.48
Evangelistic.	16		140.32
Invalid Fund.	19		137.57
For. Missions.	21		690.43
Education.	19		190.30
Publication.	18		150.21
Presbyterial.	14		229.59
Pastors salaries	28		11,785.00
paid			
Congregational.	24		5,2121.44
Miscellaneous.	13		256.22
Total	30		\$19,133.94

13 Congregations have contributed to all the six objects of benevolence ordered by the Gen'l Assembly; 16 have contributed to 5 of them; 20 have contributed to 4 of them; 21 to 3 of them; 22 to two of them; 23 to one of them; 3 have contributed to none of them.

Wm W. Pharr
St'd Cl'k.

Franklin Church, N.C.

Appendix - No. III.
Report on Sabbath Schools.

	No. on Roll		Average Attendance		Increase	
	Teachers	Scholars	Teachers	Scholars	Teachers	Scholars
Back Creek	5	40				
Bethany	20	5	20			
Bethphage	6	55	3	40		
Bethel	7	45	5	35		
Concord Town	19	110	14	76	1	
Davidson College	9	48	9	27		
Fifth Creek	6	35	5	30		
Gibbs Mission	11	50	7	31	1	
Lenoir	12	81	10	47		18
Mocksville	7	62	5	48	1	5
Mooresville	7	100	6	80	1	20
Morganton	10	60	10	57		5
Newton	5	30	5	25		3
Poplar Tent	13	117	10	70	2	
Rocky River	15	170	10	80		
Statesville	13	141	9	80		6
Salisbury	18	19	14	65		
Siloam	5	25				
Thyatira	10	140	8	80	2	40
Tyngsboro	7	50	6	40		10
Third Creek	10	70	8	50	1	
Unity	11	80	6	50	1	20
Zion	8	53	6	30	8	53
Total	218	1591	161	1050	18	180

Sabbath School report continued:

The Presbytery of Concord would report to the Gen'l Assembly, that all our Sabbath Schools are under the control of the Sessions, the pastor and one of the Elders being Superintendent, and generally all the Elders have classes.

Our Pastors do not as a general rule preach to the children especially, though the reports show that in the Stated exercises they are not neglected.

In some of our churches the Confession of Faith, Catechisms and Form of Government are all taught. While in all either the Catechism or Confession of Faith is Taught.

In addition to the Bible and Standards a variety of books are in use, such as: Jacobus questions, Smith's, Scripture questions-A.S.S. Union Questions, and in two or three, the International Series.

March 1877 (cont.)

	Decrease		No. added to ch.		Am't contrib-		Am't contrib- for Benev't purpose
	Teachers	Scholars	Teachers	Scholars	uted for Schools		
			3	3	\$4		
			5		\$225		
			12	4	\$22.50		\$55.75
			2		\$12.00		
				1	\$5.77		\$26.20
				2	\$12.03		
				2	\$5.00		
			1	8	\$5.50		\$7.90
				4	\$3.00		\$32.00
			2	20	\$9.00		\$36.60
				3			\$14.67
					\$4.00		
				3			\$2.35
Total:	39	1	54		\$118.85		\$173.57

We are sorry to report that so few copies of the Children's Friend and Earnest Worker are taken in our Schools, not more than one fourth of them being subscribers.

Our Schools are generally conducted in the good old way, being opened by reading, singing and prayer, and closed with singing and prayer.

While the reports show no special religious interest, yet it is worthy of remark that one teacher and ninety scholars have been added to the church during the year.

Wm W. Pharr
St'd Clk.

Franklin Church, N.C. June 3rd, 1881

Adjourned Meeting

Pres. met

The Presbytery of Concord met according to adjournment at Franklin Church June 3rd 1881, 11 o'clock A.M. and was opened with prayer - Rev. J. A. Ramsay, last Moderator present presiding-

Roll

Present Ministers: A. L. Crawford, J. Rumble, R. W. Boyd, J. A. Ramsay, J. N. H. Summerrell and F. O. Harrell-

Ruling Elders: R. A. Knox, of Salisbury, and W. A. Thomson of Franklin Church-
Rev. J. N. H. Summerrell was elected temporary clerk.

Julian examined

On motion of Rev. J. Rumble the examination of K. P. Julian candidate with a view to licensure was taken up, and his sermon on Rom. 5:1 was heard. After which Presbytery took recess for one hour-

After recess- Presbytery met and proceeded to hear the Popular Lectur of Mr. Julian on Ps. II.

Order of

It was made the order of the day for tomorrow touching the installation of Rev. R. W. Boyd over the Franklin church, to hear the installation sermon at 11 o'clock, and to hear the charges to the pastor elect and to the people after recess-

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An application was read by Rev. J. Rumble

Lenoir & B. L. Beall

from Lenoir church for one half the ministerial time of Rev. B. L. Beall as Stated supply for the year 1881, at a salary of \$265, and what more can be obtained from the field, which was granted; and the additional aid asked from the Sustentation Committee was referred to said Committee.

Julian examined

The examination of Mr. Julian was resumed, when he was examined on Ecclesiastical History and Church Government.

Adjd-

Presbytery then adjourned to meet in Salisbury at 8 1/2 o'clock P.M.
Rev. J. A. Ramsay and R. W. Boud had leave of absence from the night session.

Pres. met

Presbytery met in Salisbury in the Presbyterian church at the hour appointed and proceeded to the examination of Mr. Julian on Theology and the Sacraments.

His Greek Exegesis was referred to Rev. A. L. Crawford, and his Latin Thesis to Rev. J. Rumble for examination-

Presbytery then took a recess of 5 minutes to meet in Rev. J. Rumble's study.

Julian examined-

After which they met and proceeded to the examination of Mr. Julian on the Hebrew Language

Franklin Church, N.C. June 3rd & 4th, 1881

Leave of absence

Leave of absence was granted Rev. F. P. Harrell and J. N. H. Summerrell-
Presbytery then adjourned to meet at Franklin church tomorrow morning at 10 o'clock
Closed with prayer

Adjd-

Saturday Morning - 10 o'clock
June 4th 1881

Pres. met

Presbytery met at Franklin church and was opened with prayer.

Reports on

The minutes of yesterday were read and approved Rev. J. Rumble reported that he had carefully examined the Latin Thesis of Mr. Julian, and recommended it as entirely satisfactory.

& Greek Ex of Mr. Julian

Rev. A. L. Crawford reported that he had examined the Greek Exegesis of Mr. Julian, so much of it as came into his hands, a part of it have been lost in yesterday's storm; and recommended it as entirely satisfactory part of trial - These reports were accepted and adopted.

K. P. Julian

licensed

The examination of Mr. Julian was sustained as a whole and in all its parts - Whereupon at Franklin church June 4th 1881, the Presbytery of Concord having received testimonials in favor of Mr. K. P. Julian, of his having gone through a regular course of literature; of his good moral character; of his being in the communion of his church; and he having given satisfaction as to his accomplishments in literature; as to his experimental acquaintance with religion; and his proficiency in divinity and other studies; the Presbytery did and hereby do, express their approbation of his examination as a whole and all its parts; and he having adopted the Confession of Faith of this church, and satisfactorily answered the questions appointed to be put to candidates to be licensed; the Presbytery did and hereby do, license him, the said Kiah P. Julian to preach the Gospel of Christ, as a probationer for the holy ministry, within the bounds of this Presbytery, or wherever else he shall be orderly called-

Julian licensed.

Permission was granted Mr. Julian to labor out side the bounds of this presbytery until the next regular meeting.

Presbytery then took recess for twenty five minutes.

After recess, Presbytery met and took up the order of the day. Rev. J. Rumble preached the installation sermon from I Cor. 1:17 After sermon recess was taken for one hour

R. W. Boyd installed- at Franklin

After recess Presbytery proceeded to install Rev. R. W. Boyd pastor of Franklin Church - Rev. J. Rumble

Franklin Church, N.C. June 4th, 1881

presided and proposed the Constitutional questions.
Rev. A. L. Crawford delivered the charge to the pas-
tor, and Rev. J. A. Ramsay delivered the charge to
the people-

The minutes of today's Sessions were read and
approved-

Presbytery then adjourned to meet at Lenoir on
Tuesday the 6th of Sept. next at 7 o'clock P.M.

Closed with prayer-
William W. Pharr
Stated Clerk

Franklin Church, N.C. April 12th, 1888 (cont.)

E. A. Perkins Morganton
L. L. Witherspoon Newton
I. N. Pharr Poplar Tent
J. H. Hill Statesville
E. M. Stevenson Taylorsville
S. W. White Zion
J. G. Wall (2) Hickory

C. M. Payne Rev. C. M. Payne was chosen Moderator, & Rev.
Moderator J. A. Ramsay & E. M. Stevenson, temporary clerks.
Presbytery then took recess until 2 o'clock, P.M.

After recess

Presbytery met. The minutes of the last
stated meeting & adjourned meetings were
read & approved.

Excused for non-attendance D. D. & Rev. L. K. Glasgow for absence from the
present meeting, which were sustained. Excuses
were also received from Revs. W. A. Wood, D. D.
and B. L. Beall and sustained.

A communication was read from Rev. R. P. Farris,
D. D. touching the Minutes of the General Assembly &
referred to a committee consisting of Rev. Messrs. J. G.
Anderson, J. M. Wharey & Ruling Elder R. L. Beall.

The Moderator announced the following committees:
Judicial Committee - Rev. J. Rumble, D. D. & Elders
R. C. Holder & A. C. Beaty.

Bills & Overtures - Rev. C. A. Munroe & Elders C. M.
B. Goodnight & R. W. Gibson.

Devotional Exercises - Revs. R. W. Boyd, J. Rumble, D. D. Moderator
and Elder J. A. Thomason Com.s by
the moderator

Sessional Records - Rev. R. S. Arrowood & Ruling
Elders, W. S. Graves, E. M. Stevenson, A. N. McNinch
and I. N. Pharr.

Those appointed to the work of supply
reported these duties performed, except in one case,
for which satisfactory reasons were assigned.

Rev. W. R. McLeiland was put on the com-
mittee on property of Salem Church in place
of Rev. A. W. White & Mr. E. M. Stevenson was made
chairman.

Rev. J. G. Anderson was made Agt. of Sabbath
Schools in place of Rev. A. W. White.

A communication from Rev. Dr. Stacy touching
the observance of the Sabbath was ready and referred
to a committee consisting of Rev. Messrs. J. Rumble,
D. D., Wm. W. Pharr & C. A. Munroe.

The committee to build a church at Trout-
man's Depot reported that the house was not
yet built & that no progress had been made

Report of
Supplies

J. G.
Anderson
Agt. of
S.S.

Troutman
Com. report

Franklin Church, N.C. June 4th, 1881

Franklin Church, N.C. April 12th, 1888

Presbytery of Concord met at Franklin
Church April 12th, 1888 at 11 o'clock, A. M. and
was opened with a Sermon by Rev. R. A. Webb
from Isaiah [sic] 59:1-2, at the request of the
last Moderator present, and was constituted
with prayer.

The roll was called and the following present:

Ministers	Elders	Churches
J. Rumble, D. D.	S. H. Wiley	Salisbury
Wm. W. Pharr	I. C. Beaty	Prospect
J. M. Wharey	J. R. McNeely	Centre
R. W. Boyd	A. Leazar (2)	Mooreville
C. M. Payne	J. A. Thomason	Franklin
C. A. Munroe	R. Culbertson	Unity
J. A. Ramsay	A. N. McWinch	Concord
	R. L. Beall	Lenoir
	C. C. Miller	Thyatira
	Thomas McConnell	Back Creek
W. R. McLeiland	R. C. Holder	Bethesda
	W. L. Dunlap	Bethany
R. A. Webb	W. S. Graves	D. College
J. G. Anderson	J. R. Wilson	Rocky River
R. S. Arrowood	C. M. B. Goodnight	Bethpage [sic]
	R. W. Gibson	Concord (Iredell)
	J. B. Niblock	Fifth Creek

Franklin Church, N.C. April 12th, 1888 (cont.)

since the last meeting of Presbytery, the report was received & the committee continued.

The committee to build a church at Glen Alpine reported progress - the report was received & the committee continued.

According to Standing Rule, the roll of churches was called to ascertain how nearly they paid the assessments. A committee was appointed to consider the failure of churches to pay their assessments for Evangelistic & Presbyterial Fund & make a new assessment of the churches.

Presbytery then adjourned till tomorrow 9 1/2 o'clock, A. M.

Closed with prayer.

Presbytery met according to adjournment and was opened with prayer.

The minutes of yesterday were read and approved.

The committee on Sessional Records presented the following report which as amended was adopted as follows:

The following Sessional Records were approved without exceptions: Davidson College, Unity, Mooresville, Thyatira, Back Creek, Hickory, Centre, Taylorsville, Salisbury, Franklin, & Statesville.

The following approved with exceptions: Bethany approved, except that the Sessional Records were not read and approved quarterly, Concord (Town) with the exception that in the case of Col. P. B. Means it is stated that his name was placed on the list of non-communicating members - upon consideration of a certain letter received from him - the purport of the letter should have been stated - so that Presbytery could judge whether the session acted constitutionally - but the Presbytery does not & a this account invalidate the action of the Session in the case.

Bethesda - with the exceptions: 1. That on May the 21st, 1887, Session failed to close with prayer and took recess till next day. 2. That the Statistical report does not appear on the Records.

Shiloh - with the exceptions: 1. The Records have not been submitted for approval since 1886. 2. The session has not held regular quarterly meetings as required by Form of Government. 3. The Records do not show that the minutes have (been) read and approved during the year. 4. The Statistical Report is not recorded.

Franklin Church, N.C. April 13th, 1888

Bethpage [sic] - with the exception that the Session on the 10th of July 1887 took recess to July 16th.

Newton - with the exception that the Session was not closed with prayer July, 1887.

Fifth Creek - with the following exceptions: 1. Session has not held quarterly meetings. 2. The Record does not show that minutes have been read and approved.

Zion - with the exceptions, 1st, the meeting of April 16th, 1887 was not closed with prayer, 2. Statistical report not recorded.

Prospect - with exception that the meeting of Aug. 1st was not closed with prayer.

Third Creek - with the exception that the minutes were not read during the year until April the 1st 1888.

Rocky River - with the exceptions that Session failed to the reading and approval of the minutes since Jan. 11th 1888. 2. There is no record of the Statistical Report.

Concord (Iredell) - with the exception that the Statistical Report is not recorded.

Poplar Tent - with the exception that on page 264 in releasing a Deacon from the active duties of his office, it does not appear that the constitutional requirements were met.

Troutmans - with the exception that the delegate to Presbytery & Synod made no report as to attendance.

Morganton - with the exception that the Statistical Report is not recorded.

Lenoir - with the exception that the Session took recess from Oct. 7th (to) Oct. the 8th 1887.

R. S. Arrowood, Ch'n.

The committee to consider the failure of churches to pay assessments & re-assess them was appointed as follows: Rev. Messrs. C. A. Munroe, W. R. Mclelland & Ruling Elders E. M. Stevenson & Dr. R. L. Beall.

Com. to re- church

A card was received announcing the serious illness of Rev. E. F. Rockwell, D. D. when it was resolved that the close of morning session Presbytery be led in prayer in his behalf by the Moderator.

Dr. E. for.

T'was made the first order for this afternoon to read the Narratives from the churches.

Franklin Church, N.C.

Rev. Mr. Franklin of the M. E. church South was invited to sit as a visiting member.

The Stated Clerk was directed to incorporate in the Minutes, the exceptions taken to Sessional Records.

T.J. Allison called

A call was read from Third Creek Church for the pastoral services of Rev. T. J. Allison for one half his time & the 5th. Sabbaths, promising him a salary of \$400 per annum, payable semi-annually & the use of a Manse.

The call was found in order but Mr. Allison not being present, nor a member of his Presbytery, the call was docketed.

The committee to arrange a plan for Centennial Educational meetings, presented the following report, which was received & adopted:

Ed. Con
Com. report

The committee appointed to arrange a plan for Centennial Educational meetings recommend the following:

1. That Educational Conventions be held at one or more of our churches in the more densely Presbyterian counties during the Summer and Autumn of the present year, as follows: (a) in Cabarrus Co. one at Rocky River & one at Poplarville, (b) in Mecklenburg, one at Bethel Church, one at Tyeon, (c) in Rowan Co. one at Tyeon & one at Unity, (d) in Iredell, one at Mooresville, one at Concord & one at Bethany, (e) in Alexander Co., one at Taylorsville, (f) in Catawba Co., one at Hickory, (g) in Caldwell Co., one at Lenoir, (h) in Burke Co., one at Morganton, (i) in McDowell Co., one at Marion.

II. That these conventions shall be under the direction of the pastors of the respective churches where they are held, who shall designate a suitable time & invite speakers to address the meeting on appropriate subjects.

III. A program of exercises shall be prepared for each meeting & at the close a subscription shall be solicited for the further endowment of Davidson College, especially for the chair of Biblical Instruction, the subscription to be payable in installments during the ensuing three years, or at the option of the subscriber.

IV. In all our churches not visited by the Convention or by the Agt. of the College, the pastors shall secure the services of one or more speakers on an appointed day & hold a church educational meeting & the Deacons shall apply to the congregation for subscriptions to the College.

V. In these conventions & church meetings Special emphasis shall be laid on the importance of establishing & maintaining classical schools and these will be appropriate occasions for the formation of local Trustees or Committees to undertake the establishment of such classical Academies.

Education
Convention

Your committee would recommend as

1. The connection between Education & the Christian religion.
2. Education & Presbyterianism in the States of Europe that colonized America, viz: The Huguenots, Waldenses, Dutch, Saltzburger, English Independents, Scotch & Scotch-Irish.
3. The relation of Presbyterianism to Education in N. C.
4. The work of Education in Concord Presbytery.
5. The influence of enlightened Presbyterianism upon civil & religious liberty.
6. Presbyterianism Evangelization or its influence on Home & Foreign Missions.
7. Presbyterian Martys.
8. Sketch of the church where the convention is held.

Your committee recommends that the Agt. of the College be requested to assist in some of these conventions, & that he be requested to deliver an address on the second subject. Also that some of the Professors of Davidson College and such of our ministers as are willing to study some of the subjects be requested to prepare & deliver addresses upon them.

The same committee was continued until next meeting of Presbytery & instructed to put the provisions of said report into effect, & to report facts to next meeting of this body. The name of Rev. R. A. Webb was added to this committee.

Rev. R.A.
Webb
installed

The committee to install Rev. R. A. Webb presented the following report which was received and adopted:

The commission appointed to install Rev. R. A. Webb pastor of Bethel & Davidson College Churches, met at Bethel Church Nov. 27, 1887. Present - Rev. Messrs. J. M. Wharey, L. K. Glasgow, & Elders W. J. Martin & J. M. Wilson.

Rev. J. M. Wharey presided, preached the sermon and propounded the constitutional questions. Rev. L. K. Glasgow charged the pastor & Elder W. J. Martin charged the people.

On the same day, at 7 o'clock P.M., the commission met at Davidson College Church. All the members present except J. M. Wilson. Rev. J. M. Wharey presided, preached, propounded the constitutional questions & charged the pastor & Rev. L. K. Glasgow

April 13th, 1888 (cont.)

charged the people.

J. M. Wharey
L. K. Glasgow
W. J. Martin
J. M. Wilson

Com.

The committee to prepare a manual for Presbytery, presented a report which was received and docketed.

A committee consisting of Rev. Messrs. Wm. W. Pharr, J. M. Wharey & J. A. Ramsay, was appointed to revise the committees & Agts. of Presbytery.

Presbytery then took recess until 2 o'clock P.M. and according to previous action, was led in prayer by the Moderator in behalf of Rev. E. F. Rockwell, D.D.

After recess

Presbytery met. The order of the day was taken up, when Presbytery heard the Narratives from the churches & the criticisms of the committee thereon; these criticisms were approved & the diligence of the committee commended.

Treasurer's Report

The following report was read by the Treasurer, and was received and referred to the committee to revise the assessments on the churches:

The Treasurer reports to Concord Presbytery the following balances:

Commissioners' Fund	\$ 86.40	Treasurers' report cont
Education	21.96	ued
Foreign Missions	152.17	
Home Missions	182.10	
Publication	120.58	
Tuskaloosa Inst.	68.44	
Total	<u>631.70</u>	

From 1st April 1887 to April 1888, the total receipts from all sources were \$2481.39. Of this amount \$1632.73 was contributed to foreign Missions leaving \$848.66 as receipts from all other sources. This shows that about 2/3 of the whole amount went to For. Missions work.

The Treasurer desires to call attention of Presbytery to the fact that some of (the) churches contribute nothing at all to the Commissioners' Fund, & a considerable number fail to pay their assessment in full. The total amount for which the churches are assessed is about \$400, & the largest amt. contributed any year is \$283.92, & the smallest \$192.39. In consequence of this failure of the churches to contribute to this cause, the Presbytery is behind in paying up assessment of Synod, as we now owe for the year 1886 & 1887.

amounting to \$90.00. The balance now on hand is \$86.40, which is about enough to pay up these two assessments, but this would leave us nothing to pay the salary of the Stated Clerk or the assessment of \$50.00 to the General Assembly, which is always paid in May, of the expenses of our commissioners to the Genl. Assembly. In addition to this, the Presbytery at the Spring meeting at Unity 1883, granted the Treasurer a salary of \$50.00 per annum, & in the whole of the five years since that time, he has not received a dollar for salary or postage.

In order to pay off the present obligations resting on this Fund, about \$400 is required, & we trust a considerable sum will be paid in at this meeting.

The Treasurer desires to commend the fidelity of some 12 of the churches in paying their assessment promptly to this cause, & if all the churches would pay their just proportion, the assessment on these churches that have paid promptly could be diminished.

In view of the above facts, & as it has been some years since the assessment was made, & as some new churches have been added to the roll, & the financial standing of some has been changed, the Treasurer would recommend a new assessment, the total amount to be \$400, & that some vigorous action be taken to induce the churches that have failed to pay for a long time, to pay up back dues.

The Treasurer recommends that the assessment stand for 5 years & a new assessment be made every 5 years.

We would also call the attention of Presbytery to the pressing need of liberal contributions to the cause of Education as our Candidates are calling for the appropriations made them by Presbytery.

O. D. Davis, Treas.

A permanent committee consisting of Messrs. W. L. Klutz, E. B. Neave & J. A. Brown, was appointed to audit the Treasurers Book & accounts before each meeting of Presbytery & report thereon to this body.

The Home Mission Committee made a partial report (C) which was received, considered Seriatim & adopted. (This report came not into the hand of the Stated Clerk).

The committee to build a church at Troutman's was authorized to draw on the Treasurer for

Permanent
Auditing
Committee

certain funds sent to him through mistake.

Presbytery adjourned till tomorrow morning 9 1/2 o'clock. Closed with prayer.

Franklin Church, N.C.

April 14th, 1888

Presbytery met according to adjournment and was opened with prayer. The minutes of yesterday were read and approved.

The committee to examine the minutes of Synod reported that minutes had not come into their hands; report received & the committee discharged.

Minutes
of
Synod

The committee to prepare a Narrative to the Genl. Assembly presented a report which was received, approved & ordered to be forwarded to the Genl. Assembly & is as follows:

Narrative
to
General
Assembly

1. Presbytery reports a commendable fidelity on the part of Ministers and Ruling Elders and Deacons in the discharge of their official duties, noting only the exception that the Elders, in some cases, do not come up to the full measure of their duty in the matter of pastoral visitation.

II. Attendance upon the various services of the Sanctuary is good, & in some instances there is an encouraging increase in the numbers of habitual worshippers at the public services.

III. In as many as six churches there have been gracious revivals, and in many of these there has been a blessed out-pouring of the Holy Spirit, only less copious than the cases already alluded to.

IV. There have been added to our communion 205 professions of faith 315 members as against 205 last year, and we are encouraged by the signs of general improvement throughout our borders.

V. The general Christian deportment of our members is above reproach, & in some directions at least there has been a pleasant growth in grace.

VI. There are Sabbath Schools connected with nearly all our churches, under the care of the Sessions, & while the members are not as faithful as they should be, they exhibit a considerable interest & activity in this department of church work.

VII. The Catechism is taught in all our Sabbath Schools & in very many families, & we are urging greater fidelity in this matter.

VIII. About one half the families under our care conduct family worship.

IX. We rejoice to report a very good external observance of the Sabbath day.

X. In a minority of our churches, there has been an increase of liberality, but we regret the failure of many churches for several alleged reasons to contribute to several causes of benevolence.

XI. Intemperance, worldly amusements & other forms of flagrant sins do not prevail openly among us.

Narrative
to
General Assly

XII. Out of 45 churches 15 are without any Stated arrangement for preaching, but Presbytery seeks, as far as possible, to supply them with an occasional dispensation of the Word.

XIII. The Presbyterian church in the U.S.A. has several colored organizations in our bounds & the way still seems closed against our entry among this class of our population.

XIV. Presbytery has a large evangelistic field & is prosecuting this work with only a comparative diligence & success.

J. G. Anderson, Chmn.

Com. on Sab.
Report

The Committee on the Sabbath presented a report, which was received, approved & ordered to be forwarded to the General Assembly.

The Committee appointed to re-arrange the permanent Presbyterial Committees & Agents, reported, recommending the following, which was adopted:

Franklin Church, N.C.

April 14th, 1888 (cont.)

- I. On Languages, Latin Exercises & Coital Exercise. Rev. Messrs. J. Rumble, D.D., L. K. Glasgow, R. A. Webb, R. S. Arrowood & two Ruling Elders.
- II. On Arts & Sciences, Rev. R. B. Anderson, D.D., J. G. Anderson & B. L. Beall & two Elders.
- III. Ecclesiastical History & Church Government, Rev. Messrs. J. A. Ramsay, C. M. Payne, W. R. McLelland, C. W. Ledball & two Elders.
- IV. On Theology & the Sacraments, Rev. Messrs. W. W. Pharr, J. M. Wharey, W. A. Wood, D.D., R. W. Boyd & two Ruling Elders.
- V. Committee of Home Missions, Rev. Messrs. R. B. Anderson, D.D., C. A. Munroe, J. Rumble, D.D., W. A. Wood, D.D., and Ruling Elders A. Leazar, J. G. Hall and J. H. Hall.
- VI. Committee of Education, Rev. Messrs. C. M. Payne, W. W. Pharr & Prof. W. J. Martin.
- VII. Agent of Foreign Missions, Rev. R. W. Boyd.
- VIII. Agent of Publication, Rev. J. A. Ramsay.
- IX. Agent Sabbath Schools, Rev. J. G. Anderson.
- X. Trustees of Presbytery, Rev. B. L. Beall & Elders Dr. R. L. Beall & E. W. Faucette.

Wm. W. Pharr
J. M. Wharey
J. H. Ramsay
Com.

The committee on the communication of Dr. Farris, Stated Clerk of General Assembly, presented a report which was received, & pending further action on this report Presbytery took recess until 2 o'clock P.M.

After recess

Presbytery met. The committee on Systematic Benevolence presented a report, which was received, approved & ordered to be forward to the General Assembly.

Licentiate J. C. Kennedy made a verbal report of his labors since last meeting, this report was received & his diligence commended.

Commission to settle with Rev. P. P. Winn - arrears of Chs. report

The commission appointed to consider & settle arrears due Rev. P. P. Winn, offered the following report, which was received & approved:

Statesville, N. C.; Jan. 20, 1888

The commission appointed by Concord Presbytery to consider & settle arrears due Rev. P. P. Winn from the churches of Concord (Iredell), Bethesda, Shiloh, Ello & New Salem, met at place & date above. The parties interested had all been notified, but none were present. The commission all being present, proceeded to compare all the papers in the case of each church, examining the Presbyterial Records carefully & found as follows:

Concord Church (Iredell), Mr. Winn was entitled by stipulated salary, as per Records of Presbytery.

For 1879, 9 mos.	\$300.00
" 1880	350.00
" 1881	262.50
	<hr/> 912.50

Mr. Winn received, as per his own statement \$931.32. This shows an excess of receipts above the dues; but in consideration of the claim for services rendered, as Stated Supply, without contract known to Presbytery we adjudge that he be tendered the E. M. Stevenson note now worth about \$53.38 upon condition he receipt Concord church in full.

Bethesda Church

Mr. Winn was entitled according to Records of Pres.:

For 1883	\$300.00
" 1884	325.00
" 1885, 8 mos.	200.00
Total	<hr/> 825.00

Mr. Winn received as per his own statement \$687.93. This leaves a balance due Mr. Winn of \$139.07. We therefore adjudge Bethesda Church as indebted to Rev. P. P. Winn in the sum of one hundred & thirty seven dollars.

New Salem

We find that Mr. Winn charges for the year 1882

Presbyterial
Committees
&
Agents

Systematic
Benevolence
Report

J.C. Kennedy
Report

Franklin Church, N.C.

\$50.00; but there is no evidence of any contract; except permission of Presbytery to labor in that church for the year 1883. Mr. Winn was to receive, as per Records of Presbytery \$75.00 for the 6 mos. of 1884, for which he charges \$37.50, we find no evidence of contract. Mr. Winn received as per his own statement \$38.95. This makes a balance against Mr. Winn of \$23.95 over pay; but it is manifest to the commission that the church owes him justly for services during '82 & '84 when there were no contracts upon record; but we are totally unable to determine the amount thus due.

Clio Church

Mr. Winn was entitled as per Records of Presbytery

For 1880 to	\$112.50
" 1881 "	112.50
" 1882 "	135.00
" 1883 "	150.00
Total	\$510.00

Mr. Winn received, as per his statement, \$519.25. This makes an apparent balance against Mr. Winn of \$9.25; but there seems a just claim for services rendered during 6 mos. of 1884, as to which there is no evidence of contract. We find the church is entitled to a further credit for supplies & for lumber. (The amount of which could not be determined, probably approximating 15020)

Shiloh Church

We find contracts between Mr. Winn & this church for the year 1880 & 1881. He claims against the church for 8 mos. of 1878, for 1879 & for 6 mos. of 1883, at different salaries per annum. Mr. Winn is entitled by the Records of Pres. to \$140.00. He received as per his statement \$295.45. This makes a balance against Mr. Winn of \$155.45; but there seems evident justice in the claims for the years 1878, 1879, & 1883 as to which there is no evidence of contract; & therefore it is impossible for the commission to adjudge a definite sum either way.

The chairman of the Commission is directed to inform the parties interested of the judgment in each case; & to enjoin a compliance with the same.

J. H. Hill
A. Leazar
W. F. Hall

Com.

The Stated Clerk was directed to notify the churches of the amt. due Rev. Mr. Winn & enjoin them through their own officers to come to a settlement satisfactory to all parties & the churches directed to report at next meeting of Presbytery.

A committee consisting of Rev. Messrs. J. G. Anderson, C. A. Munroe & Elder Dr. J. R. Wilson was appointed to arrange for the installation of Rev. J. G. Anderson at Rocky River.

April 14, 1888 (cont.)

This committee reported recommending that the installation be on Friday (4th) before the first Sabbath in May; & that Rev. J. M. Wharey preach the sermon, propound the constitutional questions & charge the people, & Rev. R. A. Webb charge the pastor - adopted.

Com to
insrall
J.G.Anderson

Com. to Genl.
Assembly

Rev. C. A. Munroe with Rev. C. M. Payne as his alternate was chosen as Commissioner to the next Genl. Assembly to meet in Baltimore & ruling Elder A. Leazar as principal with O. D. Davis as his alternate.

The committee on devotional exercises made a report which was received & approved and the committee discharged.

T'was made the order of the day for 8 o'clock P.M. to (hear) the report of the Agt. of For. Missions.

Finance Report

The committee on Finance made the following report which was received & approved:

Your committee has examined the Books & vouchers of your treasurer & find them correct and neatly kept. We have received the following amounts from the churches named below & for the purposes stated:

From Bethesda for Evangelistic \$ 5.00
" Shiloh " Sustentation 2.25
" Lenoir " Commissioners 10.00

From Rocky River for Commissioner's \$ 30.00

" Bethpage " For. Missions 5.00
" Bethany " Education (L. Society) 2.00
" Prospect " Tuskaaloosa Inst. 1.00
" Concord (Iredell) For. Missions 6.57
" Back Creek " (L. Soc.) 5.59
" " " Commissioner's Fund 1.22
" " " For. Missions 8.52
" " " Ladies Mission Soc. 1.52
" " " Publication 1.74
" " " Sab. School 2.90
" " " Envallic Fund 1.90
" " " Evangelistic Fund 1.68
" " " Education 1.63
" " " Tuskaaloosa Inst. 1.02
" " " Sustentation 2.66
" " " Commissioners Fund 14.00
" " " Education 12.00
" " " Marlon 6.00
" " " For. Missions 4.00
" " " Rev. J. C. Kennedy 5.00
" " " Zion 1.10
" " " Commissioners 2.00

\$ 168.77

Franklin Church, N.C.

April 14, 1888 (cont.)

Home Mission Committee reported that they had visited some churches under authority given at Fall meeting of Presbytery.

The committee to visit Franklin Church and inquire into certain disturbances there, would respectfully report:

The committee met at the call of the chairman at Franklin church on Feb. 7th, 1888, 11 o'clock, A.M. Present - Rev. J. A. Ramsay & ruling Elders Dr. J. G. Ramsay, R. A. Knox & J. K. Graham. Opened with prayer by the chairman.

Four of the 5 ruling elders & 3 of the 5 deacons of Franklin Church were present and met the committee.

It was determined to make the "call" to the pastor the basis of investigation and inquiry.

The pastor was then allowed to make such statements as he desired & deemed necessary.

The Ruling Elders & Deacons were then questioned separately as to the faithfulness of the pastor in the discharge of his official duties; when it appeared that he had been as faithful as the average pastor.

These officers were next inquired of as to the faithfulness of the congregation in meeting their obligations to their pastor, as there are mentioned in their "call", & the unanimous testimony was that of unfaithfulness on almost all points.

The pastor was then invited to make a full statement of the existing disturbances from his standpoint, which was done.

After gathering all the facts possible the committee weighed all the evidence & reached the following conclusions:

1. We find no well founded charges or complaints against the pastor.
2. The congregation have not done their duty & those present confess the fact.
3. There are some private piques & animosities, but these do not account for all the dissatisfaction.
4. As all present seemed to think a change of pastor desirable, therefore we recommend, 1st, That the pastoral relation be dissolved, as previously requested by the pastor.
- 2nd, That Presbytery direct the Session of Franklin church to make a judicial investigation of the cases above referred to.

J. S. Ramsay, Chm.
R. A. Knox Com.
J. K. Graham

I approve of all these recommendations except the last, which I think had better be left to the discretion of the Session of the church of Franklin.

J. G. Ramsay.

This report was received & approved & the first recommendation adopted, and instead of the second recommendation the following substitute was adopted, viz: That a commission of 5 be appointed at the request of the Session of Franklin church, to make a judicial investigation of certain cases in Franklin church, referred to in the report of committee of inquiry.

A committee consisting of Rev. W. R. McLeelland, J. G. Hall & Dr. R. L. Beall was appointed to nominate this commission.

This committee reported & the commission to try cases in appointed consists of Rev. Messrs. J. A. Ramsay, C. M. Payne, W. R. McLeelland & Ruling Elders J. R. McNeely & E. M. Stevenson.

Rev. W. R. Boyd then renewed his request for a dissolution of the pastoral relation between himself & the churches of Franklin & Unity; assigning the following reasons: 1. A failure of the part of Franklin church to meet the pecuniary obligations under the call & want of full & hearty co-operation in church work. 2. As far as Unity is concerned there is no reason for the dissolution of the relationship, except that it is in the pastoral group with Franklin & it April 14 is not desirable to break that grouping.

The church of Unity was then heard from, which

reluctantly concurred in this request. R. W. Boyd's The request was then granted & the relation pastoral relation dissolved.

Permission was then granted Mr. Boyd to labor outside our bounds until next meeting.

The Committee on Bills & Overtures reported Coms. report no business on hands; the report was received & the committee discharged.

The judicial committee reported no business & was discharged.

A written report of the labors of Licentiate J. M. Greenlee, was read & approved.

The Committee of Education was authorized to borrow \$100 from the publication Funds in order to meet the demands on the committee & the Treasurer directed to make this transfer.

The collection for Union Theol. Seminary was deferred until the Fall meeting of Presbytery.

The committee on Sabbath Schools made a report, which was taken up seriatim, amended, adopted & ordered to be forwarded to the

Com. to visit Franklin Ch. Report

Same continued

General Assembly.

The report on the Manual of Presbytery was taken from the docket, and the com. instructed to have the manual printed & furnish a sufficient number of proof copies to supply each minister & session with a copy, & that the Manual be considered at the next meeting of this body. The Stated Clerk was directed to furnish the committee a correct list of Standing Rules of this Presbytery.

The unfinished business was then taken up, viz: The report on the Overture sent down by the General Assembly. The following was adopted as the mind of this body touching this matter: Concerning the proposed amendment to the Form of Government relating to Organic Union with other bodies, & which the Permanent Clerk of the General Assembly informs us was sent down to the Presbyteries for their action on the same & concerning which the printed Minutes are by him alleged to be in error, the Presbytery of Concord sends the following to the General Assembly as its action on the proposed amendment: In view of the serious doubt as to the question whether this overture is legally before the General Assembly of Concord does hereby overture the General Assembly to send down the said amendment to the Presbyteries for their action next year.

But in case the General Assembly decides that the overture was constitutionally before the Presbyteries & proceeds to count the votes, the Presbytery of Concord asks to be counted as voting for the proposed amendment in question.

The Committee on Arrearages of Churches to the Evangelistic & Presbyterial Funds, presented a report which was considered, & as amended was adopted as follows:

Overture

Report on arrearages of churches

Your Committee appointed to take into consideration the delinquent churches on assessments & revise the said assessments, beg leave to report the following: We call attention to the arrearages of churches as follows: For the year ending April 1888 -

	Evangelistic	Presbyterial
Back Creek	\$13.72	\$3.41
Bethany	17.25	9.00
Bethel	17.00	9.00
Bethesda	15.00	4.00
Bethphage	19.30	13.00
Centre	26.00	5.40
Concord (Iredell)	\$13.86	\$14.00
Davidson College	25.50	
Fifth Creek	32.15	11.00
Franklin	31.00	3.51
Lenoir	14.00	
Taylorsville	22.00	
Wilkesboro	14.30	3.00
Morganton	11.50	6.73
Newton	23.00	7.00
Prospect	23.00	
Poplar Tent	23.00	25.00
Rocky River	9.41	5.00
Statesville	10.06	13.41
Third Creek	40.00	12.00
Thyatira	7.40	7.00
Unity	26.84	
Zion	2.50	1.00
Concord (Town)		5.00
Salisbury		5.00
	<u>239.90</u>	<u>162.46</u>

The following churches overpaid as follows:

	Evangelistic	Presbyterial
Mooreville	\$4.00	5.00
Salisbury	62.40	
Hickory	\$	\$4.00
Prospect		8.72
Concord (Town)	15.00	

Recommendations of Com.

1. In view of the startling arrears, we recommend that the Home Mission Com. be instructed to lay these arrears on Evangelistic assessments before the delinquent churches & urge the prompt payment of the same.
2. As the Treasurer has reported that \$400 is required to meet the present indebtedness & present obligations of the Presbyterial fund, We recommend that our Treasurer be instructed to ascertain the arrearages on assessments for the last 5 years & urge the churches to pay all they can, at least 50 per cent.
3. We further recommend that all contributions for Home Missions be sent to O. D. Davis & that Hall & Fetzer, Treasurers of the Sub-committees, draw on Davis for the funds to be distributed in their respective fields.
4. In view of the importance & difficulty of making new assessments, your committee ask to be relieved from the duty of making a revision, but would recommend that a special committee be appointed by this Presbytery, whose duty it shall be to make a new assessment of the churches & report to

Franklin Church

April 14, 1888 (cont.)

Home Mission Report

the next Presbytery. C. A. Munroe, chmn.
Home Miss. Co. Report

Com. to re-assess churches & report next meeting

Rev. J. A. Ramsay & Ruling Elders H. C. Hamilton, F. M. Stevenson, O. D. Davis & A. Beazar were appointed the committee to re-assess the churches & report to next meeting. The committee to consider certain amendments sent down by the Assembly, failing to make a report, the Presbytery took up the amendments, considered them & conferred with the same. recess until 8 o'clock, P. M. After recess, Presbytery met. After devotional exercises conducted by the Moderator, the Agt. of For. Missions presented the following report, which was received & after addresses, approved:

F. M. Report.

Your Agt. of For. Missions would report that 36 of our churches have contributed to the cause of For. Missions the sum of \$1976.21, being an increase over the contributions of last year of more than \$250.00. Of churches sending up reports, 4 make no contributions to this cause; viz: New Salem, Bethel, Shiloh & Troutmans. Your Agt. notices with satisfaction the liberal contributions from the churches which have been recently organized. A few of the churches indicate the sources from which the contributions were received, such as Ladies Societies, Sab. Schools, church collections & c, but as this practice is not universal it is impossible to tell what amts. should be credited to any one source.

For. Mission Report

It is known that an effort is being made to effect an organization of a Presbyterial Ladies Missionary Society, which it is hoped will result in much good.

The churches reporting increased contributions worthy of note, are Concord (Iredell), Concord (Town) Turkey Cove, Morganton, Mocksville, Mooresville, Davidson College, Newton, Centre, Wilkesboro & Marion; of these Mooresville deserves special mention.

While there is not yet the high & universal interest among our people in the great cause of Missions which its importance demands, yet it is a matter of thankfulness that there is much & increasing interest which is manifesting itself throughout the Protestant Church. Your Agt. would call attention to the great Mission Conference to be held in the city of London next June from the 9th to the 15th, & recommend that you ask our people to pray for God's blessing upon it.

R. W. Boyd, Agt.

The Home Mission Committee presented the following report which was adopted:

1. The Home Mission Committee, during a meeting held in Nov. 1887, directed that the collections for Sustentation by the churches of Prospect, Centre, Mooresville, Statesville & Davidson College, be sent to the committee for building a church at Troutman's, & that of the churches of Morganton, Hickory & Lenoir, be sent to the com. for building a church at Glen Alpine.

2. We recommend that Rev. J. G. Anderson & Rev. R. S. Arrowood be added to the sub-committee of Home Missions.

3. That the Evangelistic assessment on the churches in the Eastern Evangelistic field be used in settling what is due Rev. W. B. Arrowood & in liquidating the debt on the Norwood Manse.

4. That Rev. W. A. Wood, D.D. preach & administer the sacraments at Newton at discretion, Rev. J. A. Ramsay preach one at Newton during the Summer & the Rev. J. M. Wharey & Rev. R. A. Webb preach once at discretion.

5. That Rev. J. Rumble, D.D. preach & administer the sacraments at Blowing Rock, that he preach once in May and as often as he can in July. That Rev. R. A. Webb preach there one Sab. in Aug., Rev. C. M. Tidball one Sab. in Aug. & Rev. C. A. Munroe one Sab. in April & once in Sept.

Rev. R. W. Boyd to preach & administer the Sacraments at Marion.

Rev. C. A. Munroe preach & administer Sacraments at Turkey Cove.

Rev. J. M. Wharey preach & administer Sacraments at Old Fort & Siloam.

Rev. W. A. Wood, D.D. preach & administer Sacraments at Taylorsville.

Rev. W. A. Mclelland preach & administer Sacrament at Wilkesbor & New Salem.

That Rev. B. L. Beall be paid as may be found expedient out of the Invalid Fund, not to exceed \$150.

6. That the following Stated Supplies be supplemented:

Rev. W. R. Mclelland	\$75.00
Turkey Cove	75.00

That appropriations to the Burke, McDowell, Watauga & Caldwell fields, be apportioned as the H. M. Committee may find themselves able to do.

That the sub-committee be authorized to secure supplies for the Stanley field till the fall meeting of Presbytery.

Grouping of Churches

That Hickory & Newton be grouped together as one field, and that Lenoir be grouped with Blowing Rock & other adjacent Mission points.

J. Rumple, Chmn.
C. A. Munroe

Leave of absence was granted the following during the Sessions of Presbytery:

Ministers, Wm. W. Pharr, J. Rumple, D.D., J. M. Wharey & C. A. Munroe.

Ruling Elders - A. N. McNinch, J. B. Mibloc, R. W. Gibson, L. L. Witherspoon, Prof. W. S. Graves, J. V. Melchor, R. C. Holder, Dr. R. L. Beall, T. C. Beaty, W. L. Dunlap, R. Culbertson, J. R. McNeely, S. H. Wiley, S. W. White & R. A. Fleming.

The Minutes of today were read & approved.

Presbytery then adjourned to meet & hold their next regular Session at Taylorsville on Friday, Sept. 14th, 1888, at 11 o'clock, A.M.

Closed with singing, prayer & the benediction.

William W. Pharr, S. C.

Franklin Church, N. C.

1888
April 14

Presbyterial Report of Concord Presbytery

The Presbytery of Concord reports to the General Churches, and has under its care 2 licentiates.

Ministers, Licentiates and Candidates	Post Offices	Churches	Elders	Deacons	Added on Examination	Certificate
B. L. Beall, Evan.	Lenoir, N. C.	Statesville, P.	8	6	74	8
W. A. Wood, D. D., P.	Statesville,	Salisbury, P.	8	10	72	15
J. Rumple, D. D., P.	Salisbury,	Mooreville,	7	5	9	3
Wm. W. Pharr, P.	Mooreville,	Centre, P.	6	8	4	4
R. B. Anderson, D. D., P.	Morganton,	Morganton, P.	3	1	2	1
" " " "	Newton,	Newton	4	3	1	1
W. B. Tidball, S. S.	Greensboro,	"	3	1	1	1
J. M. Wharey, P.	Mooreville, P.	"	4	5	2	13
L. McKinnon, Pres.	Davidson College	"				
John W. Davis, D. D., F. M.	Soochow China	"				
R. W. Boyd	Woodleaf, N. C.	"				
C. M. Payne, P.	Concord,	Concord, P.	8	7	16	18
C. A. Munroe, P.	Lenoir,	Lenoir, P.	2	3	8	4
" " " "	Hickory,	Hickory, P.	6	5	2	16
J. A. Ramsay, P.	Mill Bridge,	Thyatira, P.	6	15	1	9
" " " "	" "	Back Creek, P.	3	3	2	3
" " " "	Woodleaf, N. C.	Franklin, S. S.	5	6	5	2

Appendix

Presbyterial Report on Systematic Beneficence:

Report of Concord Presbytery to the General Assembly for the year 1888.

Objects	No. Churches contributing	Amts.
Sustentation	27	\$ 385
Evangelistic	33	847
Invalid Fund	29	192
Foreign Missions	32	2054
Education	25	616
Publication	17	75
Tuskaloosa Inst.	17	49
		\$4216

Fifteen congregations have contributed to all the 7 objects of benevolence ordered by the General Assembly; have contributed to six; 1 has contributed to five; five have contributed to four; 6 have contributed to three; 1 has contributed to two; 2 have contributed to one; and 8 have contributed to none.

The Presbytery calls on the churches that fail to make any of the collections ordered, to give their reasons for failure.

Wm. W. Pharr, S. C.

Franklin Church, N. C.

1888
April 14

to the General Assembly to meet at Baltimore Assembly that it comprises 19 ministers and 45 and 4 Candidates, viz:

Ministers	Candidates	Baptized	Infants	Adults	Whole No.	Added on Examination	Certificate
Evangelistic	90	24	185	24	309	10	8
Scholars	187	193	126	187	282	20	15
Teachers	10	10	90	5	125	3	3
S. S.	3	3	70	8	223	4	4
Non-Comm.	2	2	45	62	120	1	1
Baptized	28	61	20	8	62	1	1
Infants	4	200	4	70	197	13	13
Adults	3	303	11	14	800	6	6
Invalid Fund	6	406	17	3	4	21	1000
Foreign Missions	21	181	401	6	1	30	1300
Education	11	96	14	2	5	6	350
Publication	4	16	4	1	25	4	15
Salisbury	14	8	14	8	200	15	14
Lenoir	17	21	17	21	290	38	38
Mooreville	14	800	86	14	800	86	6
Concord	12	148	92	12	2	20	1450
Lenoir	39	39	1	5	1	9	385
Hickory	42	1	42	1	2	5	400
Thyatira	33	1	33	1	1	5	374
Back Creek	3	1	3	1	1	5	372
Franklin	3	3	3	3	2	8	188
Woodleaf	5	5	5	5	2	117	17

to arrange for his installation.

Reports of supplies were called for, when it appeared that the appointments had heretofore been fulfilled & in case of failure, satisfactory reasons were given.

The committee to visit Franklin church & investigate certain cases in that church made a report, which was received & referred, together with all the records in the case to a committee consisting of Rev. Messrs. J. M. Wharey, T. J. Allison, C. A. Munroe & Elders G. P. Erwin & E. P. Penick.

Recess was taken until after divine worship tonight.

After recess. Presbytery met.

Touching certain claims of Rev. P. P. Winn against the churches of Concord (Iredell), New Salem, Shiloh & Clilo, the following was adopted:

The Stated Clerk is hereby directed to inform Rev. P. P. Winn & the above churches that the Presbytery, following up the findings of the commission, as reported to & approved by this Presbytery at Franklin, hereby declares its interference at an end, since there is no evidence of contract of supply creating any indebtedness enforceable by Presbytery on the part of these churches. Bethesda church reported they were endeavoring to settle the claim of Mr. Winn against them.

This report was received & the case of this ch. continued on the Docket.

This committee to examine the Records & proceedings of the commission to visit Franklin church & try certain cases therein, reported as follows: Your committee report that they have read carefully the records of the commission & find that they have proceeded in all respects according to the Form of Government, & that their finding is according to the evidence. But, in view of reasons submitted by members of the Commission, in our judgment it would be best for the Presbytery to hear the "Records" read in secret session before final approval.

Pending further action the Presbytery took up the case & heard the "Records" of the commission & all the testimony; after the reading of which Presbytery approved & adopted the report of the committee.

Report of the Commission.

The following is the report of the Commission: The Commission appointed at the last meeting of Presbytery to visit Franklin church & make judicial in-

Report of Franklin Com. mission.

vestigation of certain matters previously brought to the attention of the Presbytery, would respectfully report: That the commission met at Franklin church on 16th day of April, 1888, at 9 o'clock, a.m.

The following members were present: Rev. Messrs. J. A. Ramsay, C. M. Payne, W. R. McLelland & Elder E. M. Stevenson, and was opened with prayer by the chairman.

The investigation of the Commission resulted in raising a "strong presumption" that Mr. A. L. Hall, a member of Franklin church was guilty of conduct unbecoming a church member; whereupon the commission instituted process & prepared the following indictment:

In the name of the Presbyterian Church of the United States, Mr. A. L. Hall is indicted in the following charges:
1. Persecution of a fellow church member, Miss Jennie Shuping,
1st Specification. In writing certain scandalous letters, viz: one or more addressed to Mr. John A. Shuping, one or more addressed to Mrs. John A. Shuping, and one or more addressed to Mr. A. L. Hall.

2nd Specification, In that he was guilty of conduct, affecting the peace & health of certain members of the family of Mr. John A. Shuping.

II. Habitually absenting himself from the Lords Table, "against the peace, unity & purity of the church, & the honor & majesty of the Lord Jesus Christ as the King & Head thereof."

Franklin trial - Coms. report.

Witnesses: Wilson Trott, C. S. Trott, Mrs. John A. Shuping, I. C. Fonst, Miss Venice Winders, Miss Lina Winders, J. P. Matheson, Thomas W. Green, Jacob A. Kluttz, Rev. R. W. Boyd, Dr. W. L. Crump, Miss Jennie Shuping & Mr. J. A. Shuping.

Citation:

Mr. A. L. Hall, you are hereby cited to appear at Franklin church on Tuesday 1st day of May 1888, at 10 o'clock, a.m. to answer to the above charges April 16th, 1888.
J. Alston Ramsay, Chairman

The Commission appointed Tuesday 1st day of May 1888, at 10 o'clock, A.M. to meet at Franklin church to proceed with the trial.

The Chairman was directed to have a copy of the above charges, together with a list of the witnesses named, served upon the accused, & to issue citations to him & to the witnesses to appear before the Commission at the above named place & time.

Rev. W. R. McLelland was appointed by the Com-

mission to conduct the prosecution.

The Commission then adjourned to meet at Franklin church on Tuesday, 1st day of May, 1888, at 10 o'clock, A.M.
Closed with prayer.

J. Alston Ramsay, chrm.

Franklin church, May 1st, 1888.
The Commission met on the above date, according to adjournment. Members present: Rev. W. R. McLelland & Elders E. M. Stevenson & J. R. McNeely.

In the absence of the chairman, Rev. W. R. McLelland called the court to order & opened the Session with prayer.

Elder E. M. Stevenson was chosen chairman protem. & J. R. McNeely, Clerk.

The chairman there proceeded according to the requirements of the Book of Church Order to charge the court.

The accused being in court, in obedience to the citation issued, which had been duly served the indictment was read as follows:

"In the name of the Presbyterian Church of the United States, Mr. A. L. Hall is indicted in the following charges:

1. Persecution of a fellow church member, Miss Jennie Shuping.

Specification, 1st In writing certain scandalous letters, viz: One or more to Mr. Jno. A. Shuping, one or more addressed to Mrs. Jno. A. Shuping & one or more addressed to Mr. A. L. Hall.

2nd, In that he was guilty of conduct affecting the peace & health of certain members of the family of Mr. J. A. Shuping.

II. Habitually absenting himself from the Lord's Table, against the peace, unity & purity of the church & the honor & majesty of the Lord Jesus Christ, the King & Head Thereof."

The accused answered & plead, as to the first charge, "not guilty," as to the 2nd charge, "guilty in part."

The following witnesses for the prosecution were called & duly sworn, viz: Wilson Trott, C. S. Trott, John A. Shuping, I. C. Foust, Miss Venice Winders, Miss Lina Winders, T. W. Cheen, Jacob A. Kluttz, Rev. R. W. Boyd, Dr. W. L. Crump, Miss Jennie Shuping.

At the request of the accused, the witnesses retired until they were called.

Mr. John A. Shuping was examined & cross examined, & gave testimony. Mr. I. C. Foust was examined & bore testimony. Mr. C. S. Trott (was) examined & gave testimony & cross - examined. Mr. Wilson Trott was Examined & cross-examined & gave his testi-

Same continued.

mony. Rev. R. W. Boyd was examined and gave his testimony. Mr. J. A. Shuping was re-introduced and examined & gave testimony. Dr. W. L. Crump was introduced & testified.

On the statement of Dr. Crump that Mrs. Shuping was too sick to come to the church, the court adjourned to meet at the house of Mr. J. A. Shuping at 8 o'clock A.M. to-morrow.
Closed with prayer.

May 2nd 1888.

The Commission met according to adjournment at the house of Mr. J. A. Shuping & was opened with prayer.

Mrs. L. E. Shuping was duly sworn & examined & testified, & was cross-examined.

The court then took recess to meet at the church of Franklin as soon as they could reach there.

After recess the court met at the church. Miss Jennie Shuping was introduced & testified, & was cross-examined. Miss Mary Adeline Winders was introduced & testified & was cross-examined. Miss Louvena Winders was introduced & testified and was cross-examined. Mr. J. A. Kluttz was called & testified, and was cross-examined. Mr. W. L. Cheen was called & testified & was cross examined.

Miss Jennie Shuping was re-introduced, at her own request, & corrected one item in her testimony. The Commission then adjourned to meet at the Boyden House, Salisbury, N.C. on to-morrow morning at 7 1/2 o'clock. Closed with prayer.

Franklin trial continued.

May 3rd, 1888, 7 1/2 o'clock, A.M.

The Commission met & was opened with prayer.

Mr. J. P. Matheson was introduced on the part of the prosecution, duly sworn, & testified.

The Commission then took recess to meet at the house of Rev. R. W. Boyd, as early as they could get there, he being too sick to go to the church. This was done by consent of parties. The accused declined to attend at Mr. Boyd's, & waived all objections and consented that Mr. Boyd's testimony might be taken in his absence.

After recess the Commission met at the Unity Manse, residence of Rev. R. W. Boyd, at 1 o'clock P.M., May the 3rd, 1888. Rev. R. W. Boyd was then re-introduced & testified.

The testimony in the case having been, south out, taken, & written & read to the witnesses as taken, and approved by them, and after giving each party time & opportunity to introduce all the testimony afforded, and the testimony having been

closed, the Commission retired to the pastor's study, at the Manse, and carefully read over, studied, examined and compared the testimony, & proceeded by a roll call to vote to sustain or not sustain the charges against the accused as found in the foregoing Minutes of the case; first on the specifications under the first Charge, and then on the specifications under the second Charge in the indictment, with the following result, viz:

On Specification 2nd, Charge 1.
To Sustain, Rev. W. R. McLelland, 1 Elders J. R. Mc-
Neely, & E. M. Stevenson, 2 Total 3.
Not to sustain, none.

On Charge I as a whole, sustained unanimously.
On charge II. To sustain, Rev. W. T. McClelland, Elders
J. R. McNeely & E. M. Stevenson, 3. Not to sustain, none.
Whereupon it was adjudged, by the Commission, that
the said A. L. Hall be & he is hereby indefinitely sus-
pended from the sealing ordinances of the church as
defined in "Book of Church Order," Chap. 10 Sec. 111.

It was also ordered by the court that a copy of this verdict & judgment be delivered to the Clerk of the Session of Franklin Church, Jacob A. Thomson, & that the Session of Franklin Church be & is hereby directed to have it read to the congregation from the pulpit.

J. Alston Ramsay
Chairman of the Commission

The testimony in the case will be found on file.
Presbytery then adjourned to meet Monday
Morning 9 o'clock. Closed with prayer.

Sept. 17.

Sept. 17. 1888.

presbytery met & was opened with prayer. The presbytery reconsidered the motion to approve the minutes of the last regular meeting & directed the States Clerk to correct the minute on page 156 appointing a commission to investigate certain cases in Franklin church, so as to show that this Commission was appointed in accordance with an official request from the session of Franklin church. (See page 156)

The Committee to examine the proff sheets of the proposed "Manual" of Presbytery, reported the

*School Register for District No. 19
Hawkins Township
Hamon County, N.C.*

THE
NORTH CAROLINA
COMMON SCHOOL REGISTER,
A PERMANENT RECORD
OF
ALL THE COMMON SCHOOLS,
SO ARRANGED AS TO EXHIBIT AND PRESERVE ALL
The Useful Statistics and Important Events of Each School,
AND TO FURNISH FULL DATA FOR THE
REPORTS REQUIRED BY LAW.

Written by J. V. Hales, Dec 11th 1880

Title page from common school register, dated December 11th 1880 — See pages 10 and 21 for Rules of School and Things Required as recorded in this register.

THREE HUNDRED AND FIFTY-NINTH STATED MEETING

The Presbytery of Concord met in its three hundred and fifty-ninth Stated Session on July 17, 1962, at 9:09 A.M. at Franklin Presbyterian Church, Salisbury, North Carolina. Presbytery was called to order and led in prayer by retiring moderator, the Rev. A. K. Dudley. Presbytery engaged in worship, led by Mr. James P. Barksdale, Jr., and Mr. Charles A. Norwood, candidates for Ordination. Mr. Barksdale preached on "An Uneasy Peace." His text was John 14:27-28. Mr. Norwood preached on "Why the Cross?" His text was Isaiah 53:4-6. Mr. Russell Barber, soloist, assisted in the service.

The Roll—The following ministers were enrolled:

Frank F. Baker, Spencer Baker, Jr., T. Barham, Vance Baucom, Pat Boyle, C. C. Caldwell, George S. Calhoun, Milton S. Carothers, Charles R. Carter, H. H. Culler, A. K. Dudley, L. T. Edgerton, S. C. Farrior, Milton B. Faust, John W. Foster, Finley M. Grissett, T. H. Hall, Jr., Fred J. Harmon, Curtis P. Harper, Jr., J. W. Hassell, J. S. Johnson, Wilkes D. Macaulay, Duncan D. McDryde, S. D. Maloney, James A. Marrow, W. H. Matheson, Carl May, W. Lowry McBeth, A. B. McClure, C. W. McMurray, A. L. Moran, T. E. Nelson, John C. Noville, James P. Phipps, J. Clyde Plexico, Jr., H. M. Raynal, T. B. Southall, H. L. Underwood, Locke White, Sr., W. W. Williamson, John A. Wilson, E. D. Witherspoon, Jr.—42.

The following Churches were enrolled with their representatives:

Back Creek, George K. Brown; Bayless Memorial, Earl Walters; Bethany, James P. Ingram, Jr.; Bethesda, E. F. Owens; Bethpage, R. S. Rumble; Bridgewater, G. L. Byrd; Calvary, Oscar Gann; Centre, M. T. Pratt; Cleveland, W. H. Kirkpatrick; Concord, J. M. Stevenson; Concord First, E. L. Morrison, Jr.; Concord Second, C. W. Keith, Sr.; Conley Memorial, John G. Childers; Covenant, Robert B. Harris, Jr.; Davidson College, F. L. Jackson; Drusilla, W. R. Sutter; Fifth Creek, Walter B. Bobbitt; Flow-Harris, Fred Seaford; Forest Park, R. D. Grier; Franklin, W. G. Morgan; Glendon, Neal Chester; Harmony, Howard Moore; Harrisburg, James Caldwell; Hickory First, John Clark; Immanuel, J. G. Holston; John Calvin, Murray H. Moody; Kannapolis First, D. P. Johnston; Kannapolis Second, W. L. Mabry; Kirkwood, P. G. Crowe; Landis Memorial, Reid Conley; Lenoir First, J. H. Houston, Jr.; Little Joe, R. H. Neill; Marion First, B. F. Pollard; Mooresville First, R. H. Baker, Sr.; Mooresville Second, F. M. Goodnight; Morganton, M. C. Talley; New Salem, J. M. Lackey; Newton, John Weatherly; Oakland, W. Ross Day; Old Fort, Lloyd Miller; Poplar Tent, Sam Cline; Prospect, Donald Hart; Providence, Roy Pence; Quaker Meadows, W. F. Ramsey; Rocky River, E. P. Morrison; Royal Oaks, Lloyd Miller; Salisbury First, J. G. Pfaff; Salisbury Second, J. E. Michael; Shearer Church, T. C. Harris; Sherrill's Ford, Wilson Sherrill; Shiloh, N. D. Steele; Sileam, R. M. Morris; Spencer, Cary Miller; Statesville First, S. J. Knox; Sweetwater, Gordon Flowers; Third Creek, Henry Phifer; Thyatira, C. M. Albright; Unity, C. L. Deal; Waldensian, John D. Guigou—59.

The following Churches were not enrolled:

Beatrice Memorial, Belk Memorial, Clinchfield, Clis, Elmwood, Fairview, Glen Alpine, Love Valley, McDowell, McKinnon, Oakwood, Seizer's Gap, Story Memorial, Tabor, Taylorsville, Westview, Whinnell—17.

The following deacons were enrolled:

Back Creek, Tom Coriher; Bethany, Lawrence Cook; Bethesda, James McNeely; Bethpage, Leon Overcash; Calvary, Brady M. Hastings; Centre, George W. Woodfin; Concord, Tom Seizer; Concord First, Martin B. Foil; Concord Second, Bob Underwood;

Covenant, Jack Knox; Davidson College, Carson Knox; Forest Park, Harry G. Walker; Gilwood, H. B. Poston; Harmony, Flake Millsaps; Harrisburg, Y. M. McCadden; Hickory First, George Brown; Immanuel, H. C. Scott; John Calvin, S. M. Chester; Kannapolis Second, Clifford Helms; Marion First, Gordon F. Morris; McKinnon, W. C. Odell, Jr.; Mooresville Second, W. C. Sprinkle; New Salem, E. J. Lackey; Newton First, Bill Zimbaum; Prospect, H. E. Jackson; Rocky River, Samuel G. Alexander; Royal Oaks, R. D. Kincaid; Salisbury First, Locke C. Long; Shearer, Donald Johnson; Sileam, Thomas J. Greenlee; Spencer, Quay T. Smith; Statesville First, Avery S. Jones; Tabor, W. B. Norris, Jr.; Third Creek, J. T. Graham; Thyatira, Sam Childs; Waldensian, W. Harold Mitchell—36.

Moderator Elected—In the absence of the Moderator-Nominee, who was out of the country, the Rev. W. Lowry McBeth, Minister of the Gilwood Presbyterian Church, was elected Moderator. Presbytery, by a rising vote, expressed appreciation to the retiring Moderator for the spirited and dedicated carrying out of his task.

The Rev. Harry S. Thomas, Jr., was elected Temporary Clerk.

Host Welcome—The Rev. Finley M. Grissett extended a welcome to Concord Presbytery on behalf of the Franklin Presbyterian Church. Elder Lewis Mowery extended a welcome.

The Program Committee (Presbytery's Council) presented the docket which was adopted. Presbytery voted to recess for lunch at 12:15 and reconvene at 1:30 P.M.

Visiting Brethren—The following persons were introduced and invited to sit as visiting brethren: Dr. Edward Campbell, Westchester Presbytery, New York, UPUSA; Rev. Finley M. Grissett, Sr., North Florida Presbytery, UPUSA; Rev. Laurence Blaikie, supply at Kirkwood, St. John's Presbytery, Canada; Rev. Zane Moore, Orange Presbytery; Rev. Charles Parrish, Mecklenburg Presbytery; Rev. Lewis Melts, Kings Mountain Presbytery. The following were introduced: Messrs. Richard Walt, Jay L. Keichie, Charles A. Norwood, James Barksdale, Jr., candidates for Ordination; Mr. James Carriker, candidate for the ministry; Mr. Ted Daniel, Synod's Office, TRAV; Miss Blanche Garrett, Assembly's Church Extension Committee; Mr. Thomas Farmer, student assistant at Davidson College Church; Mr. Dan Johnson and his grandson, Mr. Ralph Johnson, a candidate for the ministry.

The Deacons were welcomed by Presbytery.

New Elders were introduced.

Appointment of Standing Committees—The moderator appointed the following standing committees:

Bills and Overtures—Rev. C. W. McMurray, Elders R. S. Rumble, Neal Chester.

Resolutions—Rev. John A. Wilson, Jr., Rev. T. Hartley Hall IV, Elder Fielding Clark.

Communications were read and referred.

Ministers Excused—The following ministers were excused from this meeting of Presbytery: D. J. Allen, H. F. Beatty, John A. Cannon, Jr., J. H. Carter, Hugh B. Carter, Jr., Charles Efrid, James M. Efrid, J. W. Foster, G. W. Heaton, C. W. Jennings, W. A. Lofquist, N. P. McGeechay, A. A. McLean, C. A. McGirt, F. C. Morgan, Malcolm Murchison, Kicall Napps, James Novell, Max Polley, Richard A. Ray, C. M. Richards, J. D. Smith, J. H. Smith, T. H. Spence, Alan Wells, C. A. White.

Labor Outside Bounds—The following ministers were granted permission to labor outside the bounds of Presbytery:

John A. Cannon, Jr., W. A. Lofquist, S. D. Maloney, F. C. Morgan, Richard A. Ray.

On motion Presbytery voted to sign the request of Richard A. Ray for a loan from the Board of Christian Education.

By common consent the Church Extension Committee was excused to meet.

On motion candidate William Thompson was transferred to Albe-marle Presbytery.

On motion Rocky River Presbyterian Church was granted permission to change the terms of its call for the amount of \$300 increase in salary and \$225 increase in travel expense, effective July 1, 1962.

On motion Presbytery granted permission to Dr. D. D. MacBryde to labor outside the bounds of Presbytery as a member of the staff of the National Council of Church of Christ in the United States of America, as Associated Executive Director of the Department of Churchmen Overseas.

Report of Commission on the Minister and His Work—The report of the Commission on the Minister and His Work was given by its chairman, the Rev. Carl May, and, on motion, was admitted to record.

REPORT OF THE COMMISSION ON THE MINISTER AND HIS WORK

During the months of May, June and July the Commission has functioned according to the Book of Church Order, both as a Commission and as a Committee.

I. As a Commission

A. The constitutional requirements having been met, the following action was taken at a meeting held May 3, 1962:

1. At his request, and with the concurrence of the congregation, the Commission voted to dissolve the pastoral relationship existing between the Rev. Charles McGirt and the Second Church, Salisbury, in order that he might retire, effective June 30, 1962.
2. At his request, and with the concurrence of the congregation, the Commission voted to dissolve the pastoral relationship existing between the Rev. Raymond

Horn and the Second Church, Mooresville, in order that he might accept a call to the Covenant Church, Fort Myers, Florida, and requested that the Stated Clerk send a certificate of dismissal to the Stated Clerk of Westminster Presbytery.

3. In answer to the request of Dr. Roy Valencourt, of Hood Seminary, that he be received into Concord Presbytery, which matter Presbytery at its April 17 meeting referred to the Commission, the Commission voted, that in view of Chapter 16, Paragraph 5, of the Book of Church Order, which specifies that any minister "who comes from another denomination . . . shall have been regularly called to a pastorate or to other labor in this denomination", that the request would have to be answered in the negative.

B. The constitutional requirements having been met, the following action was taken at a meeting held June 18, 1962:

1. At the request of the Rev. John Garrison it was voted to dismiss him to Westminster Presbytery and the Stated Clerk was requested to send a certificate of dismissal to the Stated Clerk of Westminster Presbytery in order that he might accept a call to the First Presbyterian Church, St. Petersburg, Florida, as Assistant Minister.
2. At his request and with the concurrence of the congregation, the Commission voted to dissolve the pastoral relationship existing between the Rev. Paul Horne and the New Salem Church and to terminate the Stated Supply relationship with the Clio Church, in order that he might accept a call to become pastor of the Newland Church and requested that the Stated Clerk send a certificate of dismissal to the Stated Clerk of Holston Presbytery.

C. The constitutional requirements having been met, the following action was taken at a meeting held July 6, 1962:

1. At his request, and with the concurrence of the congregation, the Commission voted to dissolve the pastoral relationship existing between the Rev. Duncan D. McBryde and the First Church, Mooresville, effective August 31, 1962, in order that he might accept a call to the National Council of Churches, Division of World Missions.

II. As a Committee:

A. The constitutional requirements having been met, the following action was taken at a meeting held May 3, 1962.

1. The Commission approved the call of the Immanuel Church to the Mr. Charles Allen Norwood and recommends to Presbytery that it find this call in order and place it in Mr. Parrish's hands when the way be clear. The terms of the call are: \$4,200 annual salary, church's portion of the Ministers' Annuity Fund, group insurance on Minister and family; \$700 on automobile expenses, manse with \$300 utilities allowance, \$190 for books, periodicals and office expenses, and one month vacation, with moving expenses to be paid by the church.
2. The Commission approved the call of the First Church, Newton, to the Rev. Charles Edward Parrish and recommends to Presbytery that it find this call in order and place it in Mr. Parrish's hands when the way be clear. The terms of the call are: \$6,000 annual salary, church's portion of the Ministers' Annuity Fund, group insurance on Minister and family; \$1,000 automobile expenses, manse with utilities, \$200 for books, periodicals, and office expenses, and four weeks vacation, with moving expenses to be paid by the church.
3. The Commission approved the call of the Royal Oaks Church, to Mr. James P. Barksdale, Jr. and recommends to Presbytery that it find this call in order

and place it in Mr. Barksdale's hands when the way be clear. The terms of the call are: \$4,200 annual salary, church's portion of the Minister's Annuity Fund, group insurance on Minister and family; \$700 on automobile expenses, manse with \$300 utilities allowance, \$190 for books, periodicals, and office expenses, and one month vacation, with moving expenses to be paid by the church.

- B. The constitutional requirements having been met, the following action was taken at a meeting on June 18, 1962:
 1. The Commission approved the Rev. J. T. Berham as Interim Supply for Love Valley and Providence, if the way be clear, for July-December, 1962.
 2. The Commission approved the Rev. J. F. Ligon as Stated Supply for Glen Alpine for July-December, 1962.
 3. The Commission, taking recognition of the General Assembly's recommendation concerning ordination for newly ordained ministers, approved the following recommendation:

"That since it is the responsibility of Presbyterian's Commission to make certain that ordination is provided for new members, we recommend to Presbyterian that such a program of ordination be provided in the late summer or early fall, 1962."
 - C. The constitutional requirements having been met, the following action was taken at a meeting held July 6, 1962: The Commission recommends that at his request, the Rev. Charles McGirt be retired, effective June 30, 1962.

Respectfully submitted,

CARL MAY, Chairman
Commission on The Minister and His Work

Reception of Ministers to be Transferred—Certificates of transfer were presented for the Rev. Zane Moore, Orange Presbyterian, and the Rev. Charles Parrish, Mecklenburg Presbyterian. These men were admitted to examination. They were examined on Experimental Religion, their views on Theology, Sacraments, and Church Government. The parts of the examination were sustained as satisfactory, and the examination as a whole was approved as satisfactory. They were received as members of Concord Presbyterian after signing the obligation. On motion the calls were presented to the two men. Mr. Moore signified his acceptance of the call to the Second Presbyterian Church, Kannapolis. N. C. Mr. Parrish signified his acceptance of the call to the First Presbyterian Church, Newton, N. C.

Examination for Ordination—The Committee on Candidates presented Charles Allen Norwood, Wilmington Presbyterian, Richard S. Watt, St. Louis Presbyterian, James P. Barksdale, Jr., Albemarle Presbyterian, and Jay Lester Keichie, Polomac Presbyterian. On motion they were received as candidates by letters of transfer. They were admitted to examination as candidates for ordinations. They were examined according to the Book of Church Order. They were examined on Experimental Religion, and on their knowledge of Theology, Sacraments, and Church Government.

Presbytery recessed for lunch at 12:25 P.M. with prayer by the Rev. Vance Baucom, which included the return of thanks for the food of which we were about to partake.

AFTERNOON SESSION

Presbytery reconvened at 1:35 P.M. with prayer by the Rev. Curtis P. Harper, Jr.,

Special Order—Sermons by candidates.

According to the Special Order, Presbytery heard sermons by Mr. Jay L. Keichie and Mr. Richard S. Watt. Mr. Keichie preached on "The Providence of Suffering." His text was Romans 8:18-25, 31-37. Mr. Watt preached on "A Word to the Weary." His text was Isaiah 40:6, 8.

Special Order—2:00 P.M.—New Business.

On motion the request of the Lenoir First Presbyterian Church, that the call of the Rev. T. Hartley Hall, IV, be changed from: "participation in the Presbyterian Annuity Fund" to "Participation in a retirement program in an amount equal to that normally contributed into the Presbyterian Annuity Fund," was granted.

Rev. Milton B. Faust, was, on motion, elected to replace the Rev. C. A. McGirt on the Nominations Committee.

On motion the Sesqui-Centennial Committee to work with Synod's Committee was elected as follows: Rev. J. H. Carter, Chrmn., Elder J. H. Lingle, Rev. A. K. Dudley.

Special Order—Presbytery's Council—Stewardship.

According to the special order on the docket, Presbytery heard from the Chairman of Presbytery's Council's Subcommittee on Stewardship, the Rev. Fred J. Harmon. The Every Member Canvass Directors, as well as Deacons, had privileges of the floor. The report, with its recommendations, was adopted.

REPORT OF THE SUB-COMMITTEE ON STEWARDSHIP

Your Sub-committee makes the following report with the approval of Presbytery's Council.

Christian Stewardship, of course, is our theme for every day. However, it has special significance today as we plan our investment in Christ's Kingdom for the year 1963. We feel that our spirit is well expressed in a report to the General Assembly on Stewardship and The Title in these words:

"Christian Stewardship is inseparably grounded in the great theological doctrines of the church. Through stewardship the believer acknowledges that all life comes from God the Father and that all men occupy positions of trust and responsibility before him. Through stewardship the believer responds to the reconciling love of God the Son and in joyful gratitude and love gives himself and all he possesses to the Redeemer. Through steward-

ship the believer submits himself to the guidance of God the Holy Spirit in whom alone one can bear the spiritual fruit of selfless and dedicated service. Faith in God establishes stewardship as God's work. Faith in Christ redeems sinful men to be God's stewards. Faith in the Holy Spirit consecrates the Christian to the doing of the work that glorifies God."

While we are grateful for the sacrificial efforts and gifts of many of our members during the past year, we feel that our giving record was not impressive. We would issue a call to prayer that all of us will fully examine ourselves and pray for the leading of His Spirit to the end that our living and giving will more nearly "express the Holy Gospel we profess".

In July of 1961 Concord Presbytery approved a budget of \$424,898 subject to percentage distribution. However, the Every Member Canvass returns from the churches was such that the operating budget was finally reduced to \$300,000 at the beginning of 1962. Our giving record for 1961 shows that the gift to budgeted benevolences was \$18.03 per capita, ranking us 24 among the Presbyteries, and to over all giving to benevolences was \$24.93 per capita ranking us 33. We gave \$53.04 to current expenses with a rank of 59 and \$19.03 to building funds with a rank of 49. Our total gifts were \$97.00 per capita with a rank of 55 among the Presbyteries of the General Assembly. In 1961 we increased .05 per cent in our giving over 1960.

Rev. James V. Johnson, Jr., Secretary of Stewardship of the General Council, gives these two thought provoking suggestions:

1. That the Every Church Canvass teams challenge elders and deacons to set for themselves a goal of increasing their giving at least 1% a year until they reach the tithe.
2. That the elders and deacons make this same appeal to the members of the local church—challenge the members to become titheers and to begin next year to move toward tithing by increasing their present giving at least 1%.

A maximum effort and the highest dedication are necessary to carry our responsibilities in these critical times. We have to consider not only our regular work and service activities but we are called upon to participate in the founding of new work and new churches to meet the needs of thousands of people who are coming into our area to give and work and share in the life of the Church.

The Presbyterian Development Fund has now begun its effort to raise money to provide for urgently needed capital funds of the great agencies of our Church. These agencies were asked to arrange their needs in three categories: (1) things urgently needed, (2) things that are important, and (3) things they wanted to do. Category number one totaled over \$22,000,000. However the goal of the Presbyterian Development Fund is only \$12,000,000. We have had only three campaigns for capital funds in our Church. One was the campaign to establish the Ministers' Annuity Fund back in the thirties. The second was a Program of Progress in the forties in which we raised about \$7,000,000. Then we had a comparatively small campaign of \$2,000,000 in the fifties for our Negro Work. This makes the fourth in a hundred years in our Church. All local churches are being supplied detailed information about the needs envisioned in this Campaign.

Concerning our program activities for this year, your Committee has sponsored two stewardship training conferences for Every Member Canvass Directors. One conference was held at Morganton First, May 7, and another at Salisbury First, May 8. Some sixty-five church officers representing twenty-eight churches were in attendance. A Presbytery-wide Pulpit Exchange is being arranged for Sunday, October 21. This is Laymen's Sunday on the Church Calendar and our laymen are asked to assist in leading the service and to introduce the visiting minister. A Deacon's Conference is being held at Presbytery today to discuss the work of stewardship and hear the presentation of the 1963 Budget for Benevolences. Your Committee or its representatives will be glad to visit any church

upon request to assist in the stewardship program. Filmstrips and recordings are available from the Chairman of the Sub-committee.

RECOMMENDATIONS

1. That the Stewardship Emphasis Season begin October 1, 1962 and continue through November 11, 1962, to be designated as "Dedication Day" for the Every Member Canvass; and that the theme for the stewardship year, October 1, 1962-October 20, 1963 be, "First They Gave Themselves".
2. That the churches, during this season, focus attention on the Stewardship of time, abilities and possessions among their members; that they use the Pre-Budget Canvass as a spiritual and practical way to do this; and that they undergird this effort through earnest prayer and self-examination.
3. That it be recognized that the following budget represents what the General Assembly and Synod's Agencies feel they should receive as a minimum during 1963; that the same agencies along with the work undertaken by Concord Presbytery's offices and committees could use wisely and effectively amounts received beyond this minimum; and that it is the responsibility of each church to see that it secures and offers its fair share of the work of Presbytery, Synod and General Assembly before making over and above gifts to other causes.
4. That it be recognized that a "Supplemental Offering" is an offering used to complete the budget of the agency for which it is recommended, and that a "Special Offering" is an offering for work not in the budget of any agency.
5. That supplemental offerings be taken on Mother's Day and at Thanksgiving time for the Presbyterian Home and for Barium Springs Home respectively; and that a special Easter Offering be received in 1963 for alleviating suffering and need in the name of Christ throughout the world.
6. That local church treasurers remit their benevolence contributions to the Presbytery's Treasurer, Dr. F. L. Jackson, Davidson, North Carolina, notwithstanding of total acceptance each month, and that local church Sessions give consideration to making the contribution to benevolences the first responsibility to be paid by the Church Treasurer each month.
7. That Presbyteries commend the Unified Budget plan to the churches, the same to be operated in such a way that giving to benevolences included in the budget of Presbytery will be cleared through the local church treasurer of benevolences who in turn, will remit funds to the Central Treasurer of Presbytery.
8. That the Central Treasurer of Presbytery be authorized to borrow funds in 1963 when necessary to meet the expenses of our Presbytery's agencies in the months when receipts are low, repayment to be made from later receipts the same year.
9. That Presbytery approve the 1963 Budget attached to this report, including 80% of the askings of the Assembly's causes in the amount of \$139,590, and 80% of the askings of Synod's causes in the amount of \$104,050, and the Presbytery's causes in the amount of \$131,000 making a total of \$374,640 subject to percentage distribution.
10. That the budget of the Office of the Executive Secretary in 1963 be approved in the amount of \$14,410 and be listed as Presbytery Cause B in the 1963 Budget.
11. That the Church Court Expense Fund be charged to the churches at \$1.00 per member.
12. That the churches be requested to report the amount of their pledges to budgeted benevolences to the Office of the Executive Secretary not later than December 1, 1962.
13. That the Council be authorized to determine the budget for 1963 after the Sub-committee on Stewardship gives its report following the completion of the Every

MINUTES OF CONCORD PRESBYTERY

Member Canvass this fall, with the understanding that, if it be necessary to revise the budget, Presbytery's askings be revised in proportion to its share in the budget originally approved today.

14. That Presbytery endorse the Presbyterian Development Fund campaign for capital funds for the agencies of the General Assembly; that each church actively support it.

15. That the new book by Dr. Luther P. Powell, "Money And The Church," based upon lectures by Dr. Powell on the subject of stewardship, be commended for reading by church officers.

16. That the Ministers, Elders and Deacons of every church in the Presbytery engage, during 1962, in a study of the Biblical teaching regarding The Tithe, using as a study guide, "From Theology to Stewardship," a reprint of the report of the Ad Interim Committee on The Tithe to The 1961 General Assembly available free of charge from the General Council.

17. That the calendar of special days and seasons recommended by the General Assembly for observance by the Church, be adopted.

18. That Presbytery send to the churches of Concord Presbytery figures showing their giving to budgeted benevolences for the year 1961; also a challenge figure for budgeted benevolences for 1963.

Respectfully submitted,

FRED J. HARMON, Chairman
Sub-committee on Stewardship

1963 BUDGET FOR BENEVOLENCES OF CONCORD PRESBYTERY

ASSEMBLY'S CAUSES		
World Missions	\$ 67,125	17.92%
Church Extension	28,287	7.55
Christian Education	13,743	3.67
Annuitants and Relief	7,359	1.96
General Fund	22,685	6.05
Inter-Church Agencies	391	.10
TOTAL, ASSEMBLY'S CAUSES	\$139,590	37.25%

TOTAL, ASSEMBLY'S CAUSES

SYNOD'S CAUSES		
Church Extension	\$ 7,698	2.05%
(1) Presbyterian Home (High Point)	6,846	1.83
(2) Barium Springs Home for Children	18,272	4.88
Christian Education	8,526	2.28
Higher Education		
Educational Institutions	47,533	12.69
Campus Christian Life	8,283	2.21
Guidance Center	2,557	.68
Inter-Church Agencies	681	.18
Contingent Salary Fund	3,654	.98
TOTAL, SYNOD'S CAUSES	\$104,050	27.78%

PRESBYTERY'S CAUSES—A

SYNOD'S CAUSES—A		
Church Extension	\$ 96,000	25.63%
Christian Education	00,000	00.00
Camp Grier	15,750	4.20
Leas-McRae College	12,500	3.34
Charles A. Cannon, Jr. Memorial Hospital	6,000	1.60
Concord Presbytery's News Bulletin	750	.20
TOTAL, PRESBYTERY'S CAUSES—A	\$131,000	34.97%

TOTAL, Benevolent Causes Subject to Percentage Distribution
\$374,640 100.00%

MINUTES OF CONCORD PRESBYTERY

PRESBYTERY CAUSE—B

Office of Executive Secretary
(Not Subject to Percentage Distribution) \$ 14,410

GRAND TOTAL

(1) This figure is to include the Mother's Day Offering, \$389,050
(2) This figure is to include the Thanksgiving Day Offering.

The examination of Messrs. Watt, Ketchie, Norwood, and Barsdale, was continued. They were examined in English Bible. Each part of the examination was sustained as satisfactory. The examination as a whole, including the sermons, was approved as satisfactory.

Bills and Overtures—The Rev. C. W. McMurray, chairman, presented the report of the Bills and Overtures Committee. On motion the Overture from the Forest Park Presbyterian Church was answered in the negative.

Unfinished Business—The following amendments to the Manual were introduced as first readings:

1. All reports to Presbytery are to be submitted in mimeographed form, with only the recommendations read before Presbytery, with the single exception that the President of Concord Presbytery be authorized not only to submit such a report, but also, to address Presbytery.
2. The responsibility for the care of the Manse of the Executive Secretary is placed in the hands of the Camp Grier Property Committee.
3. That the name of the Camp Grier Property Committee consequently be changed to "Concord Presbytery Property Committee."
4. The Camp Grier Property Committee and the Christian Education will meet together twice a year (Manual, page 153).

On motion Presbytery unanimously voted by rising to express to Mr. and Mrs. Giles Lyle the appreciation of Presbytery for their unselfish service and cooperative spirit as servants of Presbytery at Camp Grier.

The following Commission was appointed to install Rev. Zane M. Moore: Rev. John A. Wilson, Jr., convener, preside and propound the Constitutional Questions; Rev. Samuel D. Maloney, preach the sermon; Elders W. L. Mabry and A. B. Hamilton; Elder Marvin Mabry, charge the congregation. Rev. J. W. Walkup, Orange Presbytery, was invited by Presbytery to charge the minister. July 29, 1962, 7:30 P.M., Second Presbyterian Church, Kannapolis, N. C. Quorum: Two-thirds of Commission.

The following Commission was appointed to install Rev. Charles E. Parrish: Rev. Wilkes D. Macaulay, convener, preside. Rev. W. W. Williamson, preach; Rev. J. H. Carter, charge the minister; Elder Paul Bumbarger, Jr., charge congregation; and Elder Carey Lowrance. Al-

MINUTES OF CONCORD PRESBYTERY

ternates are Rev. S. D. Maloney and Elder Fielding Clark. July 22, 1962, First Presbyterian Church, Newton, N. C., 8 P.M. Quorum: Two-thirds of Commission.

The request of the Mooresville Area Ministerial Association on that Presbytery supply them with the addresses of our churches in that area in connection with their volunteer chaplaincy program was, on motion, granted.

Place of Next Meeting—The next regular adjourned meeting of Concord Presbytery will be held at the Thyalira Presbyterian Church, Salisbury, N. C., on October 23, 1962. On motion Presbytery accepted with gratitude the invitation of Oakland Presbyterian Church, Statesville, to meet with them on January 22, 1963.

Commissioners to General Assembly—The Rev. Milton S. Carothers, chairman, made the report. Elder R. D. Grier, Rev. Lowry McBeth, and Rev. Milton Carothers gave their reports orally. The chairman then read the reports of those Commissioners unable to be present. The Commissioners expressed appreciation for the privilege of being selected to attend the General Assembly. The reports were received as information and the Commissioners were commended for their diligence.

The Church Extension Committee—The report of the Church Extension Committee was given by Elder J. D. Guigou, chairman. On motion it was adopted with its recommendations as follows:

THE REPORT OF THE CHURCH EXTENSION COMMITTEE

Concord Presbytery holds title to the Property on N. C. Highway 115 North of Statesville where Connely's Chapel was located. There is a cemetery in the middle section of the property. We want to dispose of this property but desire to make provision for the proper care of this cemetery. We have made a plat of the property, separating the cemetery from the front and rear sections. A roadway on the northern boundary will give access to the cemetery and rear section and go completely around the cemetery. We plan to convey the cemetery section to an association of interested persons by deed of gift and sell the remainder of the property.

For the information of the Presbytery, we quote from a letter received from Dr. Harold J. Dudley, General Secretary of the Synod of North Carolina, as follows:

"I have a letter from Robert A. Massey, Minister of the College Heights Presbyterian Church in Fayetteville, stating that a local merchant has offered \$5,000.00 as a challenge gift on the condition that the church itself raise \$20,000.00 during 1962, and inquiring if I know whether or not some of the Presbyteries might have some funds set aside for Negro Work which might be contributed towards this project.

Since this is one of the few Negro churches and projects which we have in the Synod, and promises to be one of the best investments we are making (the church is located near Fayetteville State Teachers and both a new elementary and high school), it seems that this offers a wonderful opportunity for all of us to have a part in assisting this church in erecting a much-needed sanctuary.

If your Church Extension Committee as individuals or corporately is able to assist in this work in any way, kindly contact the Reverend Robert A. Massey, Minister, College Heights Presbyterian Church, Corner Seabrook Road and Albany Street, Fayetteville."

MINUTES OF CONCORD PRESBYTERY

RECOMMENDATIONS

1. That, following the request of the Quaker Meadows Congregation and with the approval of the Westview Session, Presbytery be asked to make Quaker Meadows a separate field for full time pastoral service during the remainder of the year.
2. That Presbytery be requested to make Westview a separate field of pastoral service by supplies during the remainder of the year.
3. That Rev. J. F. Ligon, Black Mountain, North Carolina, at the request of the Session of the Glen Alpine Church, be appointed by Presbytery to serve as Stated Supply during the last six months of 1962, continuing his present ministry in that field.
4. That Presbytery authorize the Sub-committee on Home Missions to dispose of the Connely's Chapel property on N. C. Highway 115 North of Statesville to the best interest of the Presbytery and that Presbytery instruct its Trustees to record the plat presented herewith and convey the property at the direction of the Sub-committee on Home Missions.
5. That Presbytery hear a report from the Expansion and Development Committee and commend this Committee for its diligent efforts toward founding new work during the past two and one-half years.

Respectfully submitted,

JOHN D. GUIGOU, Chairman
Church Extension Committee

Mr. J. A. Sloan, chairman of the Expansion and Development Committee, gave the report of his committee. On motion it was adopted with its recommendations as follows:

REPORT OF THE EXPANSION AND DEVELOPMENT COMMITTEE

Your Committee makes the following report with the approval of the Church Extension Committee and, also, with the approval of the Council in regard to its financial aspects.

January 9, 1960, Concord Presbytery adopted a three-year plan for expansion and development work (See Minutes of Presbytery). We are grateful for what has been accomplished. Statesville First gave more than 150 members and provided \$72,000 in the founding of the Forest Park Church in East Statesville. Front Street Church relocated to become the Oakland Presbyterian Church in the growing section of Northwest Statesville with a new site, sanctuary and educational building valued at more than \$100,000. The Northeast Hickory area, where we own five acres for a new site, has been surveyed and the prospects for a new church here are good. Hickory First and the other churches of the community are giving very helpful cooperation. Surveys have been conducted in Kannapolis and Salisbury and there is considerable interest in future work in these cities, particularly in Southwest Salisbury. The Lower Creek and Whitelake areas of Lenoir are now being surveyed to determine the needs of new work there. All the churches of Lenoir are deeply interested in these plans.

We estimate that approximately \$12,000 will have been given to this program by the end of the year against a budget of \$80,000 for seven projects, including Forest Park and Oakland. Receipts for the period January 1, 1960-June 30, 1962 amount to \$9,156.26. Expenses have been \$701.14. Balance now on hand is \$8,455.12. We are distributing \$8,000 to these projects on a proportionate basis. We will soon receive from the Church Extension Treasurer \$823.37 which is 80% of the Church Extension offering in May of this year. 1962 pledges from the churches payable later in the year total \$2,225.

The Expansion and Development Committee has presented its program in some 30 of our churches.

This is the last year of the present plan and it would appear that Presbytery must now decide on the future of this work, especially as financial plans for 1963 will be presented at this meeting.

We are more convinced than ever that this Presbytery, like all progressive Presbyteries, should have a permanent plan for development and new work. However, it is clear that we have not received the necessary support under the present plan and we would propose the following.

LOCAL AREA DEVELOPMENT PLAN

Local Area Development Committees composed of laymen representing the various churches in the area may be organized by the Church Extension Committee in urban centers, after consultation with the Sessions and specific authorization by Presbytery in order that these Committees may promote and support new work in these centers.

1. Ordinarily the Local Development Committee shall be responsible for all grants in aid for the purchase of property or the erection of buildings in the particular area. The Sub-committee on Home Missions of the Executive Committee of Church Extension is responsible for all personnel and program aid, within the areas covered by the Local Development Committee, and for recommending to Presbytery the organization and location of new churches on the basis of the reports of these Committees.

2. When a project has been approved, the Local Development Committee may purchase a site and assist new church groups in building plans, securing temporary places of worship and in other ways as desired.

3. The Local Development Committees are authorized to prepare budgets and solicit contributions from churches and individuals in their areas, it being understood that these funds are over and above gifts to Presbytery's regular benevolences.

4. The Local Committees may use such means as they deem proper to publicize their work.

5. The Local Development Committees may secure title to Church property provided that Presbytery is the successor to property rights if the Local Committee ceases to exist.

6. Each Local Committee may determine its organization and expand its membership to include representatives from each church in the area provided that lay members of the Executive Committee of Church Extension are Ex-officio members of the Local Committees.

7. The Local Committees shall report at least annually to Presbytery through the Executive Committee of Church Extension.

RECOMMENDATIONS

1. That Presbytery express its thanks to all who have participated in the Expansion and Development program, laying foundations for a permanent plan for new work.

2. That present Expansion and Development Committee be dissolved and the plan proposed herewith be adopted, effective January 1, 1963.

3. That the Expansion and Development Committee carry out the present program until the end of the year at which time it is instructed to turn over all funds and files to the Church Extension Committee who will convey the same to Local Committees as their interests and needs appear.

Respectfully submitted,

J. A. SLOAN, Chairman
Expansion and Development Committee

Committee on Homes—The Rev. J. T. Darham, chairman, gave the report of the Committee on Homes. It was adopted with its recommendations as follows:

SPECIAL REPORT BY COMMITTEE ON HOMES

Concord Presbytery, meeting last October, instructed the Committee on Homes to make a study of the need for a Home for Senior Citizens in the bounds of the Presbytery.

In the course of this study we find: living in the bounds of the Presbytery are 30,832 persons over 65, and to care for these there are 88 boarding Homes with a total capacity of 716 persons.

In response to inquiry sent the churches of the Presbytery, 40 churches, representing about 85% of the membership of the Presbytery, report 1,375 members over 65, and that 247 would be served by a Home in the bounds of the Presbytery.

The Trustees of Synod's Home in High Point offered the following suggestions and recommendations to the long range Planning Committee at its meeting last week: "We believe that the size of the Home in High Point is ideal to operate at maximum efficiency and per capita costs, yet maintaining individuality and homelike atmosphere. Recognizing that persons needing a Home do not wish to move too far from their usual place of residence, we need to establish other Homes, East and West, to serve a greater number of persons nearer their own home. We heartily recommend that other Homes be established within Synod under the control of the parent body rather than individual Presbytery sponsored Homes."

RECOMMENDATIONS

1. It is the judgment of the committee that there is a great need for a Home for Senior Citizens within the bounds of Concord Presbytery and recommends that Presbytery consider establishing a Home that will provide for 30 to 40 persons.

2. That Presbytery authorize the committee to investigate the suggested plan of coordination with the Synod's program; the cost involved, possible locations, and report at the October meeting of Presbytery.

3. That Mr. L. Young White and Mr. Villard C. Blevins be added to this Special committee on Homes.

J. T. BARHAM, Chairman

On motion the following Resolution was passed:

"That Concord Presbytery take notice of the fact that William Thompson, son of Rev. and Mrs. Earl F. Thompson and a candidate from this Presbytery, is to be ordained as pastor of the Second Presbyterian Church in Rocky Mount, N. C., on July 22, 1962; and that the Stated Clerk be instructed to spread this on the record and send a letter of esteem and affection to William, so that it reach him before the ordination, and to Mrs. Earl Thompson."

World Missions Committee—The Rev. Finley Grisetti, chairman, gave a special report of the World Missions Committee. On motion Presbytery approved the Young People's Caravan to Mexico during the summer of 1963.

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The calls were placed in the hands of Messrs. Barksdale, Ketchie, Norwood, and Watt. Mr. Barksdale signified his acceptance of the call to the Royal Oaks Presbyterian Church, Kannapolis, N. C. Mr. Ketchie signified his acceptance of the call to the Sweetwater Presbyterian Church, Hickory, N. C., and the Shiloh Presbyterian Church, Statesville, N. C. Mr. Norwood signified his acceptance of the call to the Immanuel Presbyterian Church, China Grove, N. C. Mr. Watt signified his acceptance of the call to the Harmony Presbyterian Church, Harmony, N. C., and the Tabor Presbyterian Church, Olin, N. C.

The Commission to Ordain and Install Mr. Barksdale was appointed as follows: Rev. John A. Wilson, Jr., convener, to preside; Rev. Samuel D. Maloney, preach; Rev. James A. Marrow; Elder Homer Friday, charge the congregation; Elder F. O. Drummond, charge the minister; Elder Harold Graham. August 5, 1962, Royal Oaks Presbyterian Church, Kannapolis, N. C., 7:00 P.M. Quorum: Two-thirds of Commission.

The Commission to Ordain and Install Mr. Ketchie was appointed as follows: Rev. T. B. Southall, convener, to preside; Rev. J. T. Barham, preach; Rev. T. H. Hall, IV, charge the minister; Elder N. D. Steele, charge the congregations; Elders R. D. Barker, and Fred M. Kirby. September 9, Sweetwater Presbyterian Church, Hickory, N. C., 7:30 P.M. Quorum: Two-thirds of Commission.

The Commission to Ordain and Install Mr. Norwood was appointed as follows: Rev. Harry Thomas, Jr., convener, to preside; Rev. J. R. Phipps, Rev. Milton S. Carothers; Elder J. S. Sloan, charge the minister; Elder J. G. Houston, charge the congregation; Elder H. E. Haire. Rev. W. M. Schotanis, Mecklenburg Presbytery, was invited to preach the sermon. July 29, 1962, Immanuel Presbyterian Church, China Grove, N. C., 7:30 P.M. Quorum: Two-thirds of Commission.

The Commission to Ordain and Install Mr. Watt was appointed as follows: Rev. J. T. Barham, convener, to preside and propound the constitutional questions; Rev. James Marrow, to preach; Rev. Charles Carter, charge the minister; Elder O. B. Welch, charge the congregation; Elders W. F. Moore and O. A. Dearman. August 26, 1962, Harmony Presbyterian Church, Harmony, N. C., 7:30 P.M. Quorum: Two-thirds of Commission.

The Commission to Install Mr. Watt was appointed as follows: Rev. James Marrow, convener, to preside and propound constitutional questions; Rev. Curtis Harper, charge the minister; Rev. John A. Wilson, Jr., preach; Elder James Slack to charge congregation; Elders W. S. Martin, and R. R. Mullis. September 2, 1962, Tabor Presbyterian Church, Olin, N. C., 7:30 P.M. Quorum: Two-thirds of Commission.

Commission to Install Rev. Curtis P. Harper, Jr.—The Minutes of the Commission to install the Rev. Curtis P. Harper, Jr., were admitted to record:

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The Commission, according to the appointment of Concord Presbytery, met at Davidson College, May 6, 1962, with Ministers A. B. McClure, Paul A. Horne, T. H. Hall, IV, and Ruling Elders J. O. Gant, S. L. Black, Dr. D. G. Martin present, and was opened with prayer by Rev. A. B. McClure. With unanimous vote, Rev. C. R. Pritchett was elected as presiding elder. Quorum present. Rev. A. B. McClure was elected Moderator, and Rev. Paul B. Horner, Clerk. Rev. T. H. Hall, IV, presided and led the congregation in T. Service at Worship. Clerk, Rev. C. R. Pritchett preached from John 20:29 after which Rev. T. H. Hall, IV recited the proceedings of Presbytery leading up to this service, and Elders J. O. Gant and S. L. Black proposed the Constitutional Questions to both the Minister and the Congregation. These being answered in the affirmative, Rev. Curtis P. Harper, Jr. was installed as pastor of the Davidson College Presbyterian Church agreeably to the Word of God and the Book of Church Order. The charge to the Pastor was delivered by Rev. Paul A. Horne and to the Congregation by Rev. A. B. McClure. The service was concluded with the benediction pronounced by the newly-installed pastor, and the leaders of the congregation came forward and gave him their right hand in token of cordial reception and affectionate regard.

The minutes were read and approved, and the Commission closed with prayer by Elder J. O. Gant.

ALBERT B. MCCLURE, Moderator
PAUL A. HORNE, Clerk

Commission to Install Rev. Herbert Underwood—The Minutes of the Commission to install the Rev. Herbert Underwood were admitted to record:

The Commission, according to the appointment of Concord Presbytery, met at Salisbury First Church May 6, 1962, with Ministers Rev. Milton Carothers, Rev. Spencer Baker and Dr. Charles McGirt and Ruling Elders Miles Smith, Sr., William Sherrill, Gregg Singer present, and was opened with prayer by Rev. Charles McGirt. Quorum present. Rev. Charles McGirt was elected Moderator, and Elder G. Gregg Singer Clerk. Rev. Charles McGirt presided and led the congregation in a service of worship. Rev. Harry B. Fraser of South Carolina Presbytery preached from Hebrews 12:1-2 after which Rev. Charles A. McGirt recited the proceedings of Presbytery leading up to this service, and proposed the Constitutional Questions to both the Minister and the Congregation. These being answered in the affirmative, Rev. Herbert L. Underwood was installed as pastor of First Presbyterian of Salisbury agreeably to the Word of God and the Book of Church Order. The charge to the Pastor was delivered by Rev. Harry B. Fraser and to the Congregation by Rev. J. Spencer Baker. The service was concluded with the benediction pronounced by the newly-installed pastor, and the leaders of the congregation came forward and gave him their right hand in token of cordial reception and affectionate regard.

The minutes were read and approved, and the Commission closed with prayer by Elder Miles Smith.

CHARLES A. MCGIRT, Moderator
C. GREGG SINGER, Clerk

Commission to Install Rev. Herbert L. Underwood—The Minutes of the Commission to install the Rev. Harry S. Thomas, Jr., were admitted to record:

The Commission, according to the appointment of Concord Presbytery, met at Spencer Presbyterian Church April 29, 1962 at 7:45 P.M., with Ministers Finley Grissett, Milton Carothers and Ruling Elders James N. Wilson, Spencer Thomason, S. Holmes Plexico present, and was opened with prayer by Rev. Milton Faust. Quorum present. Rev. Milton Faust was elected Moderator, and S. Holmes Plexico Clerk. Rev. Milton Faust presided and led the congregation in a service of worship. Rev. Finley Grissett preached from

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Joshua 3:1-6, 14-17; Acts 2:1-4, after which Rev. Milton Faust recited the proceedings of Presbytery leading up to this service, and proposed the Constitutional Questions to both the Minister and the Congregation. These being answered in the affirmative, Rev. Harry S. Thomas, Jr. was installed as pastor of Spencer Presbyterian Church agreeably to the Word of God and the Book of Church Order. The charge to the Pastor was delivered by Elder S. Holmes Plexico and to the Congregation by Rev. Milton Carothers. The service was concluded with the benediction pronounced by the newly-installed pastor, and the leaders of the congregation came forward and gave him their right hand in token of cordial reception and affectionate regard.

The minutes were read and approved, and the Commission closed with prayer by Elder Spencer Thomason.

MILTON B. FAUST, Moderator
S. HOLMES PLEXICO, Clerk

Resolutions Committee—Rev. John A. Wilson, Jr., chairman, gave the following report of the Resolutions Committee, which was adopted as follows:

The members of Concord Presbytery, assembled on the 17th of July at the Franklin Presbyterian Church, take this occasion to express to the Minister, members, officers, and gracious ladies of this church, our sincere thanks for the bounteous and delicious food prepared for our noonday meal, for their characteristic warm hospitality and genial spirit. We leave this lovely community and worshipful sanctuary with renewed appreciation for this people and Minister, and with a prayer of thanksgiving for the work God is doing in their midst. This committee would also like to take note of the splendid conduct and presiding prowess of our Moderator and wish to commend him and the Clerks for the faithful fulfillment of their respective offices of service to the Brethren.

Respectfully submitted

John A. Wilson, Jr., Chairman
T. Hartley Hall, IV
Fielding Clark

The minutes were read and approved as corrected.

The following Ministers were excused during the meeting of Presbytery: W. Pat Boyle, George S. Calhoun, H. H. Culler, S. C. Farrior, F. J. Harmon, J. W. Hassell, J. S. Johnson, C. W. McMurray, A. A. McLean, W. H. Matheson, T. E. Nelson, J. C. Plexico, Jr., W. W. Williamson.

The following ministers were present at the end of the meeting of Presbytery: Spencer Baker, J. T. Barham, Vance Baucom, Milton S. Carothers, Charles R. Carter, A. K. Dudley, L. T. Edgerton, Milton B. Faust, F. M. Grissett, Jr., T. Hartley Hall, IV, Curtis P. Harper, Jr., D. D. MacBryde, W. Lowry McBath, A. B. McClure, W. D. Macaulay, S. D. Maloney, James A. Morrow, Jr., Carl May, A. L. Moran, J. R. Phipps, Charles E.

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Parrish, H. M. Raynal, Harry S. Thomas, Jr., Herbert L. Underwood, John A. Wilson, E. D. Witherspoon, Jr., Locke White, Sr.

The representatives of the following Churches were present at the end of Presbytery: Back Creek, Bethpage, Calvary, Concord, Concord First, Concord Second, Covenant, Fifth Creek, Flow Harris, Forest Park, Gilwood, Immanuel, John Calvin, Kannapolis First, Kannapolis Second, Kirkwood, Little Joe's, Mooresville First, Mooresville Second, Morganton, New Salem, Newton, Providence, Prospect, Rocky River, Royal Oaks, Salisbury First, Salisbury Second, Setzer's Gap, Shearer, Shiloh, Spencer, Statesville First, Tabor, Thyatira, Unity.

The representatives of the following Churches were excused during the meeting of Presbytery: Bridgewater, Drusilla, Marion, Old Fort, Sherrill's Ford, Siloam, Waldensian.

The Presbytery adjourned with prayer and the benediction led by the Moderator at 5:50 P.M. to meet at Thyatira Presbyterian Church on October 23, 1962, at 9:00 A.M.

W. Lowry McBath, Moderator
E. D. Witherspoon, Jr., Permanent Clerk
H. S. Thomas, Jr., Temporary Clerk
M. S. Carothers, Stated Clerk

the Council of Presbytery: First, to prepare some service at a later meeting of the Presbytery of Concord that will fittingly observe the 175th anniversary of the Presbytery of Concord; and Secondly, that Presbytery authorize the Council of Presbytery to investigate the possibility of the preparation of a history of the Presbytery of Concord and that the Council be further authorized at its discretion and judgment -

- To secure the person who will prepare this history
- To set aside from any of the reserve funds now held by the treasurer of Presbytery a reasonable sum of money to underwrite this project.

I move the adoption of this paper.

L. B. Colquitt, Jr.
Executive Secretary

REPORT OF THE COMMISSION ON THE MINISTER AND HIS WORK - The Reverend Will H. Terry presented the report which was admitted to the record and adopted as presented:

Presbytery has entrusted to this Commission serious responsibilities and the Commission believes that it should report to Presbytery its stewardship of these responsibilities.

- The Commission meets on the second Tuesday of each month of the year, unless some emergency requires the changing of this date - any minister of presbytery or any member of any Session with a problem is invited to meet with the Commission, if you believe the Commission can be of any help - please ask for a time on the agenda.
- Since January 19, 1970 the Commission has requested data forms on and/or investigated 95 ministers for the vacant churches of Presbytery. Out of these 95 the Commission did not think it could recommend 6 that churches has asked the Commission to clear for them - so there is very little basis for some criticism that the Commission will not approve certain ministers.

3. At the present time the Commission is working with Pulpit Nominating Committees of the following Churches: (a) Old Fort Presbyterian Church; (b) Belk Memorial Presbyterian Church; (c) First Presbyterian Church, Statesville; (d) Siler and Story Memorial Presbyterian Church; (e) Kirkwood Presbyterian Church; (f) Glenwood Presbyterian Church; (g) Kirkwood Presbyterian Church; (h) First Presbyterian Church, Concord; (i) Royal Oaks Presbyterian Church; (j) Immanuel Presbyterian Church; (k) The Cover Group; (l) Spencer Presbyterian Church; or a total of 12 fields or churches but a total of 15 vacant churches out of the 76 churches of Presbytery. Some of these churches will review data forms on as many as 100 ministers before a minister is called - so one can see the volume of work that the Commission does in the course of its work.

4. The Commission or some of its members must meet with all these Pulpit Nominating Committees, and from time to time problems of a serious nature are brought before it which requires hearing many parties and making suggestions to all persons concerned.

The Commission tries to function under the conditions in Chapter 21 of the Book of Church Order - much of its work is of necessity of a confidential nature and sometimes Pulpit Nominating Committees get upset when the Commission refuses to reveal confidential information it has received. When this happens the Commission takes some unjustifiable criticism. A Commission by its very nature works under the condition of being misunderstood and often wrongly criticized.

We make the following recommendations:

- That the call from the McKinnon Presbyterian Church to the Reverend Robert Ernest Weaver, terms of which are: salary, \$7,000.00, auto

allowance \$700.00, Hospitalization Insurance \$314.25, House with utilities \$300.00, Book Allowance \$190.00, 4 weeks vacation, full M. A. P., and moving expenses; be found to order.

- That the following arrangements for supply be approved:
 - Reverend A. M. Alexander to supply the Bethany Presbyterian Church beginning July 15, 1970 for 13 weeks.
 - Dr. A. H. Currie to supply the First Presbyterian Church, Concord beginning September 1, 1970 for 13 weeks.
 - Reverend A. H. Key to supply the Royal Oaks Presbyterian Church beginning July 5, 1970 for 13 weeks.

EXAMINATION OF MINISTERS TRANSFERRED - The Reverend Scott Woodmansee presented the Revs. I. N. Ellis and R. E. Weaver for examination. The Stated Clerk noted their letters of transfer in hand, Presbytery voted to admit them to examination. Each man was examined on Christian Experience, Theological Views, Sacraments and Church Government. Each part of the examination was conducted by the Moderator. Presbytery voted to admit them to membership and signing of the obligation. Mr. Weaver signified his acceptance of the Call placed in his hand.

Presbytery appointed the following Commission to install the Revs. Robert E. Weaver as Pastor of the McKinnon Presbyterian Church, Concord, North Carolina; Messrs. Reid Pungler, Richard Shaw, Fred Harmon, Roy Moore, T. L. Ross and Charles Efford. Guest from Kings Mountain Presbytery: Mr. Tyson Ilope, Pastor, East Belmont Presbyterian Church. To be held at the McKinnon Presbyterian Church, August 2, 1970, 7:40 p.m.

PLACE OF NEXT MEETING - Forest Park Presbyterian Church, Statesville, North Carolina, October 20, 1970, 9:00 a.m.

ELECTION OF MODERATOR NOMINEE - Dr. M. E. Polley was elected.

REPORT OF PRESBYTERY'S COUNCIL - Presbytery voted to grant the privilege of the floor to Ruling Elder John Blynn who made the report which was adopted as amended:

The Council of Presbytery at its meeting on June 30, 1970 discussed many of the problems which the Presbytery of Concord will be facing in the coming month as it meets in conformity with the realignment of the June 24, 1970. The realignment of North Carolina as approved by the Synod on June 24, 1970. The realignment reduces the number of presbyteries from nine (9) to seven (7). Council now desires to share with you some of the information it has had before it and make some recommendations. Others will be made from time to time after Council has received instructions from the Commission of Synod.

The Presbytery of Concord as presently constituted will cease to be. The realignment of the counties which comprise the presently constituted Presbytery of Concord is as follows:

- The Churches in Cabarrus County and the Davidson College Presbyterian Church as the Galvary Presbyterian Church will with part of the now existing Presbytery of Mecklenburg form Presbytery III.
- The churches in the counties of Alexander, Iredell and Rowan will with the now existing Presbytery of Winston-Salem form Presbytery II.
- The churches in the counties of Burke, Caldwell, Catawba, McDowell and Watauga with the now existing Presbytery of Kings Mountain form Presbytery I.

It becomes necessary for the Presbytery to plan an orderly procedure to effectuate this realignment and a date not later than December 31, 1971. There are many decisions to be made. No doubt many have mixed emotions if not some anger about all this, but let us keep our cool and proceed as Christian statesmen always do.

We list for you some of the things we will be faced with as we all work toward this change:

1. A date, in collaboration with other Presbyteries and Synod's Commission, must be established for the change.
2. Personnel presently employed by the Presbytery should be given some assurances during this transition.
3. All committees of Presbytery should be frozen as to present membership and only vacancies filled.
4. Committees from churches in the three sections of the Presbytery as it will be divided should be appointed to work with the existing Presbyteries to which they go to arrange for smooth transition and some assurance of representation on Committees and so forth.
5. A committee or committees may need to be appointed to study the assets of Presbytery and determine what is an equitable and work out a satisfactory division of these assets listed below:
 - a. Pump Station owned by the Presbytery of Concord Presbytery; manse in McDowell County, manse in Caldwell County, church property in Caldwell County.
 - b. Office equipment for the Presbytery and a 1970 Ford Galaxie
 - c. Note on the old Heatie Memorial Church property
 - d. Monies and certificates of deposit, trust funds and scholarship funds.
6. Some communication with the institutions at Banner Elk which the Presbytery of Concord presently supports.
7. In all probability the office of the Presbytery of Concord should remain open at least one month after the date of the transition to handle all financial matters that cannot be terminated immediately.
8. The Committee on National Ministries should be aware of the changing oversight of some churches, and have some understanding with the new organization in the new presbyteries of commitments to these churches.
9. Provision should be made for the repository of the financial records of Presbytery for the period of statutory limitation.

The following recommendations are made:

1. That the Presbytery appoint a committee of three persons who would communicate with the existing Presbyteries of Kings Mountain, Neeklenburg, Winston-Salem about the use and ownership of Camp Grier.
2. That all Trustees and committees of Presbytery be frozen as to present membership and that the class which would expire on December 31, 1970 continue to serve as long as the Presbytery of Concord remains as a distinct entity. Vacancies are to be filled when such a request is made by the Chairman of the Committee.
3. That all employed personnel of the Presbytery be assured that they will be provided for, within reason, during this period of transition.
4. That the Council of Presbytery be authorized to set aside from any or from all of the reserve funds now held by any or all of the Committees of Presbytery, an amount of money sufficient to pay all expenses incurred as it or any committee attends to the matters that come before the Presbytery by the action of the Synod of North Carolina on reorganization of Presbyteries of said Synod which is the dissolution of the Presbytery of Concord.

John Blysnat
Chairman of Council

REPORT OF THE COMMITTEE ON WORLD MISSIONS - The Rev. A. A. Saleeby made the report which was adopted:

The World Mission Committee wishes to call to the attention of the churches of Concord Presbytery the concern of the committee over the serious condition of the budget of the Board of World Missions, in hopes that each church will examine its record of benevolences and gifts to the mission work of the church.

We realize that all Boards and Agencies are feeling the financial shortage that is present today and our concern is for them also. For we know that we are engaged in the One Mission of The Church which is to know Him and to make Him known.

Let us therefore pray that our Lord Jesus Christ will convict us for our obligations as members of His Body the Church, and cause us to remember the vows that we made when we accepted Him as the Lord of our life and united with the Church which He loved and gave Himself for.

The committee wishes to remind the churches of the World Mission Conference at Montreat, North Carolina, July 30-August 6, 1970. The theme will be Latin America and Hunger.

REPORT OF THE COMMITTEE ON EXAMINATIONS - The Rev. Scott Woodmansee made the report which was received as information.

SPECIAL ORDER - 11:30 - Presbytery granted the privilege of the floor to Dr. T. Morton MacMillan. Dr. MacMillan addressed the Court concerning Church and Society.

Presbytery recessed at 12:15 p.m. for lunch being led in prayer by the Rev. M. B. Faust.

The Court reconvened at 1:30 p.m. being led in prayer by the Rev. Charles Efrid.

SPECIAL ORDER - 1:30 - REPORT OF THE COMMISSIONERS TO THE GENERAL ASSEMBLY - The report was made by the Rev. John Wilkerson, with the aid of slides provided by TRAV, and was adopted.

Our denomination's highest court met June 14th through 19th at Second Presbyterian Church in Memphis, Tenn., one of the largest congregations in the denomination.

The host committee had everything in order to accommodate the 448 commissioners and to facilitate the orderly flow of business. Indeed, we were most impressed at how well everything was coordinated and how efficiently the business of the week was conducted.

Most of the commissioners had a room and ate breakfast at Southwestern, a very beautiful Presbyterian College.

The Assembly began with worship Sunday morning, led by Dr. R. Matthew Lynn of Midland, Texas, outgoing Moderator. The commissioners of Concord Presbytery agreed that this experience of worship was truly magnificent. All during the week, the Assembly at Worship had deep meaning for us.

Dr. Henry E. Russell, host Pastor, welcomed the commissioners.

A special order called for a memorial service in tribute to Dr. Martin Luther King, Jr., who was felled by an assassin's bullet in Memphis two years earlier. Speaker was Dr. Benjamin Mays, President Emeritus of Morehouse College in Atlanta, where the late civil rights leader received his undergraduate degree. Dr. Mays said history would accord King "a large place as one of the immortals".

The moderator's election was one of the closest on record. Dr. William A. Benfield of Charleston, West Virginia, won over Fr. Harry A. Field of Atlanta by a five-vote margin, 217 to 212. Dr. Lynn, a

much smaller man than Dr. Bonfield, told the new moderator he would have no part in holding the Moderator's cross. Dr. Bonfield won the unanimous praise of the commissioners for his fairness, firmness and effectiveness in presiding.

All day Monday was taken up with meetings of standing committees. Here the committees reviewed the reports of the agencies and overtures referred from lower courts.

In some of the early actions, The Assembly:

- (a) called for greater local support of broadcast ministries and took note of opportunities for evangelism through mass media--coming from the TBA report.
- (b) rejected an overture asking a return to the Church's former position that the doctrine of evolution and biblical statements are incompatible.
- (c) approved a statement on organ transplants, recording thanks to God "that life may be preserved through transplantation of organs" but noting its concern that the value of the life of the donor continue to be acknowledged and protected.
- (d) heard a report announcing reduction of our missionary force by 18 persons during 1960, with a similar reduction expected in 1970.
- (e) approved the election of E. A. Dean as executive director of PRESBYTERIAN SURVEY.
- (f) noted that the Board of Christian Education is still suffering financially and is still under attack by a segment of our denomination. The Assembly went on record as supporting the Board in its work and authorized it to carry out those mandates from the General Assembly which the Board judges to have the highest priority rating.

The Rev. Bute Seavell of Orange Presbytery offered a resolution permitting youth delegates to participate in next year's meeting. Young people between the ages of 16 and 25 will be elected from the 73 presbyteries. They will take part in the floor debate, without vote, and will be assigned to standing committees with vote.

The Commissioners transmitted the draft plan of union for a Church of Christ uniting to the lower courts and churches for study and response. But they rejected a move to provide a structure and orderly method by which churches and churches who so desire might transfer to a Church of Christ uniting having UCC opponents in control of the Presbyterian Church in the U. S. The Assembly then turned to the matter of reunion with the United Presbyterian Church of North America. Robert C. Leary, N.Y., of the United Presbyterian co-chairman of the Joint C. of Christ and U.P. Churches, told the Assembly that union negotiations are in progress in the Presbyterian Church. "We can never undo this unity we already experience in," he said. Overwhelming approval was given for continuing reunion discussions and possibly expanding them to include the Associate Reformed Presbyterian Church, Cumberland Presbyterian Church, Hungarian Reformed Presbyterian Church, Cumberland Church, Reformed Church in America and United Church of Christ if they ask to join. In a supplemental report from the committee on Inter-Church Unity and Union, a resolution was referred to the ad interim committees on Union with the United Presbyterian Church, and the Consultation on Church Union, that they incorporate in their plans, an alternate arrangement for synods, presbyteries and local churches which are unwilling to enter such mergers.

Increased use of qualified women on General Assembly boards and committees received approval, but the commissioners refused to assign quotas for each agency. A General Council recommendation had suggested that one-third of each agency's members be women. The final action asked that these proposed quotas be considered as suggested guidelines.

The commissioners worked long and hard, and each recess was a welcomed respite. They spent the time talking with old friends and perhaps discussing the next item of business to come on the floor.

Social issues had their day in court with the presentation of the Standing Committee on Church and Society. A statement on the war in Southeast Asia urged the U. S. Government to continue and if possible, accelerate, withdrawal of American troops and to announce an intention to provide economic aid for reconstruction of the countries involved. It expressed sympathy to families of North Vietnam of war and approved a recommendation asking the government of North Vietnam to release names of all allied prisoners of war and to allow the international Red Cross to inspect POW camps. Also, Presbyterians were asked to send personal letters to the government of North Vietnam asking for humane treatment for all prisoners of war.

Mrs. C. A. Goodman of Louisville Presbytery was chairman. A relaxation of the Church's former position on alcohol was approved. The new paper says: "God has given each of us the freedom and obligation to make personal decisions about whether, where, when and under what circumstances drinking is appropriate or inappropriate for us." It asked Presbyterians to be particularly mindful of the example they set, noting that the Scripture condemns drunkenness.

On taxation, the Assembly said any exemption granted exclusively or almost exclusively to churches should be abolished. The Council on Church and Society was asked to make a study of the problem of pornography.

The statement on abortion declared: "The willful termination of pregnancy by medical means on the considered decision of a pregnant woman may on occasion be morally justifiable." It emphasized the rights of the mother, her family and society, as well as the rights of the fetus. Mrs. C. W. Barritt presented the report.

Speaking of an Assembly-approved hunger priority, Dr. David Taylor, chairman of the Task Force on World Hunger, told the commissioners, "The world is on fire!" He said there is now more hunger than in all the world's history, and called on Presbyterians to help eliminate the causes of hunger.

The court rejected a resolution signed by 14 commissioners asking the Assembly to express regret that a memorial service was held for Dr. Martin Luther King, Jr. The Rev. Charles Galbraith of South Texas said he "wished a thousand times he had not signed the resolution," and was allowed to withdraw his name from it. The body declared the resolution to be out of keeping with the spirit of Christian love and, on a motion made by Neil R. McGeachy, voted to expunge it from the record.

The proposal to realign synod and presbytery boundaries touched off one of the liveliest debates of the entire meeting. Dr. Lynn asked the Assembly to approve the principle of restructuring as expressed in the interim committee's report and proceed to its implementation. The plan was to create 8 synods out of the existing 15 and suggested the reduction of 73 presbyteries to 48. A subsequent motion by Dr. Hugh McClure of Congregational Presbytery was adopted, 213-203. It recognized a need for restructuring; suggested the use of the ad interim committee's report as a guide for study by synods and presbyteries; asked for specific recommendations from individuals, presbyteries and synods by Oct. 1; asked the committee to restudy the entire matter; and ordered it to make its report available 90 days prior to the opening of the Assembly to which it reports.

A 1971 benevolence budget totaling \$8.5 million was adopted, and the Assembly was told the Presbyterian Development Fund contributions now have passed the \$12 million minimum goal. Acting on an amendment offered by Dr. Wharton, the Assembly voted 213-162 to set guidelines for its boards

and agencies which desire to make financial contributions to non-PCUS agencies. The Assembly said yes to an overture that it direct agencies and committees to open their meeting to the general public except in instances when matters would be of "personal and delicate nature". Audits of financial affairs of the boards, agencies and committees will be open to designated representatives of church courts.

The body then turned its attention to the report of the Ad Interim Committee on the State of the Church, named last year to look into causes for tensions and unrest. That committee's report declared, "If there are those who cannot in conscience accept such diversities as now exist, your committee is forced to conclude, with great sorrow and regret, that, for them, withdrawal must be the only course." Mentioned among the causes of tensions were "possible prejudicial effects of the present order of the tonsure" and "theological differences between the Presbyterian and the Independent Reformed Theological Seminary in Jackson, Miss." Chairman Lynn T. Jones declared that "this is not a great report, but it is an honest report."

The Assembly gave endorsement to the Census of Black Presbyterians, urged denominational agencies to provide \$25,000 operational expenses and okayed a special offering for Oct. 18 for additional support. The Census was requested "to communicate to the General Assembly through the General Council by submitting an annual report for informational purposes, including the treasurer's report and audit. A paper called "Black Expectations" was received for printing in the minutes and commended "for thoughtfulness and prayerful consideration by the whole church." A copy of this paper has been distributed to you. Your commissioners would encourage you to study it carefully with your Church and to receive a special offering this Fall for additional support.

The National Welfare Rights Organization asked to be heard, and the Assembly voted to set aside its meeting time to hear Mr. Willie Pearl Ell and Spence, who were asked to work for passage of legislation aimed at helping the poor. The Council on Church and Society was instructed to add a representative from the National Welfare Rights Organization as a consultant for one year and to report back with recommendations on how to help those in poverty.

The Assembly adjourned Friday afternoon June 19, to convene in Massanetta Springs, Va., June 17, 1971. Some commissioners were pleased with the way things went. Some expectations were unfulfilled. All agree that it was a tiring, wearisome week, averaging eleven hours of work per day. All kinds of moods and feelings were apparent during the week: apprehension, suspicion, frustration, toleration, confidence, courage, concern, hope, humor.

Your commissioners agree, however, that the prevailing mood of this Assembly was to know and follow the leadership of Jesus Christ. It was a rich experience for each of us. We thank you for electing us, and we thank God for the privilege of helping to shape the plans and the program of the Church for the next year and for years to come.

Respectfully submitted,

Boyce E. Collins, Church & Society
Homer B. Friday, Jr., Judicial Bus.
Neill R. McGee, Bills & Overtures
Alex Moffett, M.D., Review & Control
of Synods
John D. Smith, Interchurch Agencies
& Councils
Jack Suddreth, National Ministries
W. A. Wilkerson, World Missions
John A. Wilkerson, Jr., Judicial Bus.

Recommendations:

1. That the Presbytery encourage its churches to receive an Assembly approved special offering on October 18, 1970 to help support the Census of Black Presbyterians.

REPORT OF THE COMMITTEE ON CHURCH AND SOCIETY - The report was made by the Rev. D. B. Rhodes and was adopted ~~as amended~~:

- I. The Committee on Church and Society request that Presbyteries hear The Reverend T. Morton MacMillan speak on the topic "Seek the Welfare."
- II. Summary of the papers presented to the General Assembly by the Council on Church and Society, the recommendations of the Council, and the response of the Assembly:

Paper A, "The Taxation and Tax Exemption of Churches," is "a study of the relation of the church and state regarding the church's tax status." After recognizing the complexity of the problem, the paper affirms the following principles.

1. "The Church has no adequate theological grounds for laying claims on the state for special privileges... Therefore, the church should neither seek nor accept a special status or favored position. Any exemptions granted exclusively or almost exclusively to churches should be abolished."
2. "Discrimination against churches in governmental taxation would be just as improper as discrimination in favor of churches. Therefore, when governments... create or recognize a general category of nonprofit charitable organizations for purposes of tax exemption, churches ought to be included in such a general category in recognition of their contributions to the common good."
3. "It is good policy for the state through its tax laws to encourage contributions to voluntary nonprofit organizations of charitable, health, educational, or religious character. Therefore, we favor the continuation of laws allowing tax deductions for contributions for eleemosynary purposes, including religious purposes, although we recognize the right of governments to limit the deductions allowed."
4. "It is proper for local governments to levy upon churches and other private institutions nondiscriminatory charges for municipal services such as water, sewage, police and fire protection."
5. "Ministers of the gospel should be subject to the same tax regulations as other citizens."
6. "Churches and church agencies ought to make available to the public full information regarding their income and expenditures, assets and liabilities."

This paper was adopted by the General Assembly. In addition the Assembly requested that a study be made of the implications of conviction #5 and a report be made to a subsequent Assembly.

Papers B and C were written in response to questions requesting that the General Assembly clarify and update the church's position on the use of alcohol. Paper B, "Teachings of the Bible and the Church on Drinking," was presented to be approved for study and printed in the minutes. It suggests that while in recent years the church has presented total abstinence as an "ideal toward which church members should strive... [this] position... is based neither upon the direct teachings of the Bible nor upon the older traditions of the church (both of which condemn drunkenness but do not require total abstinence)." A careful reappraisal should be made in light of the problems of our day and in light of our theological and ethical heritage.

This paper was approved for study.

Paper C, "Drinking: The Christian's Decisions and the Church's Ministry," reminds members of the Presbyterian Church:

a. "That God has given each of us the freedom and obligation to make responsible personal decisions about whether, where, when and under what circumstances drinking is appropriate or inappropriate for us.

b. "That in making these personal decisions, we are...to express our love for Him through love and concern for our fellowman, being particularly mindful of our example;

c. "That the Scriptures clearly condemn drunkenness, while calling us to compassion for all men;

d. "That the experiences of our society plainly reveal the dangers of excessive drinking;

e. "That our decisions must never be the basis for assuming an attitude of self-righteousness; and

f. "That those who drink and those who do not drink alike bear responsibility for seeking constructive solutions to the problems growing out of the abuse of alcoholic beverages in our society, and for ministering to those who suffer from them....

"The General Assembly calls on the whole church to review and strengthen its ministry to persons as they confront the individual and social problems related to alcohol. Faithful fulfillment of this ministry to persons includes:

1. "Educating them in responsible decision-making and in the problems related to alcohol;

2. "Strengthening and enabling them to cope with their tensions and anxieties in non-destructive ways;

3. "Working to prevent and alleviate cultural conditions which lead to excessive drinking or result from it;

4. "Expressing concern and compassion in the treatment and rehabilitation of persons suffering from alcohol problems and in the pastoral support of their families.

"In this ministry, the church at all levels is encouraged to work in cooperation with other Christian bodies and with community agencies seeking common goals."

This paper was adopted by the General Assembly.

Paper D, "Christian Responsibility in World Economic Development", was written and presented as the first fruits of response to the declaration by the 109th General Assembly that "world hunger is so real and grave that this problem is a top priority concern of the Presbyterian Church in the United States". The Assembly asked the church to make "a massive and sacrificial effort to help others and ourselves to deal realistically with the problem of world hunger."

In this spirit, the 110th General Assembly calls the church to understand the reality of hunger in the context of the economic development of our emerging world society. We are committing ourselves to study and action on the problems of world economics... We... cannot avoid the question: What is our responsibility for hastening the economic development of world civilization, so that human starvation will soon be a bitter memory of the past?

"this paper is addressed to the members of the Presbyterian, U. S., to encourage them to search earnestly for an answer to this difficult question. Rightly to conduct this search, we must give attention to at least four concerns:

1. "We must face the facts of the growing disparity between the situation of the rich and the situation of the poor in today's global civilization."

2. "We must understand our implication as Americans in the problems of poor people around the world."

3. "We must exert our influence as Christians to promote intensive international efforts to close the gap between the rich and the poor nations."

4. "Finally, we must act sacrificially, as Christian individuals and as a church, to contribute to world economic development."

The General Assembly agreed to "call to the attention of the church the responsibility of Christians in World Economic Development, but return to the Council on Church and Society 'Christian Responsibility in World Economic Development' with the request that the Council recommend a more concise statement on this theme to the 111th General Assembly."

Paper E, "Abortion", was written and presented to the General Assembly because "the moral questions surrounding abortion have been thrust upon us."

After citing some of the "changing perspectives through history" and indicating some of the dimensions of "the current situation," the paper brings to bear upon the problem those particular biblical and theological insights that appear to be relevant.

Summary:

1. "Induced abortion is the willful destruction of the fetus. Therefore, the decision to terminate a pregnancy should never be made lightly or in haste."

2. "The willful termination of pregnancy by medical means on the considered decision of a pregnant woman may on occasion be morally justifiable. Possible justifying circumstances would include medical indications of physical or mental deformity, conception as a result of rape or incest, conditions under which the physical or mental health of either mother or child would be gravely threatened, or the socio-economic condition of the family. The procedure should be performed only by licensed physicians under optimal conditions and with appropriate medical consultation and ministerial counsel, preferably by her own minister."

3. "Laws regarding abortion should reflect the teachings set forth in this paper."

4. "Medical intervention should be made available to all who desire and qualify for it, not just to those who can afford preferential treatment."

5. "The church should develop a greater pastoral concern and sensitivity to the needs of persons involved in 'problem pregnancies'. Such persons should be aided in securing professional counseling about the various alternatives open to them in order that they act responsibly in the light of their moral commitments, their understanding of the meaning of life, and their capacities as parents."

This paper was adopted by the General Assembly.

Paper F, "The War in Southeast Asia," was adopted by the Assembly in the following form:

"The General Assembly of the Presbyterian Church in the United States views with distress the continuing war in Southeast Asia. We are convinced that the stated purpose of U. S. involvement--the self-determination of the people of Southeast Asia--cannot be realized through a continuation of military participation in this tragic conflict. Therefore we urge our government to speed up the withdrawal of all U. S. troops so that the people of Southeast Asia might better determine their own destiny, and to announce its firm intention to provide massive economic aid for the reconstruction of the countries involved."

III. Summary of the Report of Synod's Committee on Church and Society:

"Your Church and Society Committee continually attempts to relate the gospel to the world in which we live. The preaching concerning hunger witnessed this year was more fully hunger-related, describing the causes of abuse and pollution. Obviously, we could not consider each question in depth; instead, we concentrated our attention on hunger in North Carolina."

Copies of an address by Dr. Joseph T. Droke, Professor of Sociology at Davidson College, on "Poverty and Hunger" were distributed to Synod. Synod witnessed an audio-visual program dealing with hunger in Appalachia. And Synod heard, adopted and included in its minutes a paper, "Hunger", written by Dr. Olson Huff, a Charlotte pediatrician.

In keeping with the recommendations made to and the actions taken by Synod, the following information is presented to Presbytery:

1. The audio-visual program entitled "Hunger in the Hills" is available for use in local churches.
2. Local sessions are asked to study and act upon the paper "Hunger", which is being sent to each church.
3. The "Person in the Hills Foundation" is trying to meet the needs of deprived people in the area of Appalachia. For information, contact the Foundation at Hickory, N. C.
4. The North Carolina Council of Churches works with the Migrant Council of Hendersonville, N. C. For information write W. H. Sipee, 723 W. Johnson Street, Raleigh, N. C.
5. Significant work is being done in Appalachia by the Commission on Religion in Appalachia, Inc. For information, write Max E. Glenn, 114 W. Church Avenue, Knoxville, Tenn.
6. The assembly priority, "Hunger", will be the theme of the 1971 Witness Season.

7. Synod:
 - a. Asks the churches and presbyteries to provide forums in the fall or winter for meaningful discussion of the moral and political issues of war; and to study war in light of the Presbyterian faith and to send the results of this study to the Permanent Committee on Church and Society for a subsequent report to Synod.
 - b. Urges Congress and the Hanoi government to avoid further expansion of the war and speed the end of our military involvement in Indochina.
 - c. Assures our President and his advisors that we are undergirding them by our prayers, that the Lord will direct them in their decisions as they seek to lead us to an early and righteous end of the war in South-east Asia.

IV. From Presbytery's Committee on Church and Society

A. Information:

Camp Grier is being used in an experimental way for a period of time this year. Young people from deprived circumstances are being brought to be aided in dealing with problems of health, poverty and hunger.

B. Observations:

1. Your committee has been profoundly impressed with the quality and spirit of the papers presented to the General Assembly by the Council on Church and Society.
2. Your committee has been equally impressed with the spirit and actions of the Assembly in response to the recommendations of the Council on Church and Society.
3. Your committee believes that the concern of our church about the problems of hunger and poverty, as evidenced through the work of the General Assembly and the Synod of North Carolina, is well-placed and should be vigorously implemented in our Presbytery.

C. Recommendations:

Your committee recommends

1. That Presbytery adopt this report, saying thereby not only that it should be printed in the minutes, but that we appreciate the spirit, applaud the quality, and claim plan to study these actions of the 1970 General Assembly and the Synod of North Carolina in the area of Church and Society;
2. That Presbytery encourage Presbyterians and Presbyterian churches to initiate and support the formation of Community Relations Committees at the local level through which local needs (poverty, hunger, housing, etc.) may be identified and met;
3. That Presbytery authorize the Stated Clerk to send a letter of appreciation to the Reverend T. Norton McMillan for his service in addressing Presbytery.

Respectfully submitted,

Presbytery's Committee on Church and Society
Daniel D. Rhodes, Chairman

A. B. McClure and was adopted: REPORT OF THE NOMINATING COMMITTEE - The report was made by the Rev.

The Nominating Committee makes the following recommendations:

1. That Mrs. Edwin Rayfield (R) be elected as replacement for Hoyt McCachren - Committee on Examinations.
2. That Mr. Ed. Lewis (R) be elected as replacement for Malcolm Murchison - Committee on Annuities; that Mr. Lewis be designated chairman at the request of Paul Pelker.
3. That the Special Committee to Communicate with existing Presbyteries be as follows:

Robert Forbis, Chmn.
William Pope
John Wilkerson

That the following be consultants to the Special Committee:

R. D. Grier
L. B. Colquitt
N. R. McGeachy
William Keys

Sincerely,
A. B. McClure, Chmn.
C. W. McMurray
R. Holsinger
Woodie Alexander

REPORT OF THE COMMITTEE ON STEWARDSHIP - The report was made by the Rev. Paul Felker and was adopted as corrected:

These are perilous days in our world. With all the strife, war, bitterness, and division that exists among the peoples of the world, we find that all of it is having an impact on our society and our church. There is more money than ever, but people are more reluctant to give it to the church.

In 1970 the Stewardship Committee has been faced with the problem of decreased giving to benevolence causes, and inflation and a rise in the cost of living, which has produced budgetary problems.

As a means of resolving this problem a 2 1/2 day stewardship retreat for pastoral ministers was held at Camp Grier in May. Skilled leadership discussed the problems and pointed out the responsibility of the local minister in the stewardship program of the church. It is hoped that all will take a more leading role in seeking to improve the stewardship of our people.

In planning the budget for 1971 we followed the device of the last several years in arriving at benevolence goals for local churches. Benevolence gifts of each church for the past four years were averaged. This was then averaged with the highest year of the four. To this figure we then added 6% for the increase in the cost of living. But even this figure was unsatisfactory because in some cases the final figure was below the best year of giving of the church. Such a low figure would be no challenge to the church - therefore, some goals were altered to provide a challenge to those churches.

The total budget for the year 1971 is \$478,928.00. The total goals which we suggest for the church are \$489,552.00. This request of \$478,928.00 for 1971 for support of all causes and administrative operation compares with the 1970 requests of \$402,263.00 for benevolences \$23,401.70 for Church Court Fund and \$28,116.00 for Office of Presbytery or a total of \$453,810.70, an increase of \$25,117.30. But for 1970 the entire amounts requested from the Presbytery of Concord were not accepted, which they have been this year, and when you consider the increases in costs because of inflation this budget figure of \$478,928.00 is not unreasonable. If the total requested for 1970 had been accepted it would have made the amount needed about \$471,000.00 instead of \$453,810.70, and when 6% is added to the \$453,810.70 of 1970, which is \$27,228.60, we come up with a figure of \$481,039.30. So you see if the churches of Presbytery give the \$478,928.00 asked, we are not keeping abreast of the critical needs of the church.

One notable change has been made in the goals for 1971. Previously each church has received a benevolence goal and an amount referred to as "Presbytery tax", which are administrative costs for our church courts. This year you are asked for only one amount - which includes both the

program and administrative costs of our Presbytery, Synod and General Assembly. We hope that all churches will like this system of accounting, and each will assume the full asking from the Presbytery.

Recommendations:

1. That the request of \$162,619.00 to support the boards, agencies and causes of the General Assembly be accepted.
2. That the request of \$131,129.00 to support the causes of the Synod of North Carolina be accepted.
3. That the request of \$127,920. to support the institutions and causes of the Presbytery of Concord be accepted.
4. That the following budgets for the operation of the Presbytery of Concord be adopted:

a. The Church Court Fund: Budget for 1971

Assembly Assessments	\$ 6,750.00
Synod Assessments	8,778.00
Stated Clerk's Salary	900.00
Permanent Clerk's Salary	120.00
Stated Clerk's Office Expenses	2,000.00

Committee Expenses:

Commission on Minister	600.00
Council of Presbytery	425.00
Stewardship	175.00
Higher Education	175.00
World Missions	250.00
Campus Christian Life	750.00
Christianity & Health	1,750.00
Presbytery Boundaries	75.00
Assembly Agencies	250.00
Examinations	60.00
Nominations	200.00
Homes	150.00
Other Committees	125.00
Audit	250.00
Contingency Fund	75.00
Annunities & Relief	235.00
Church & Society	

Total

\$24,243.00

b. The Office of Presbytery: Budget for 1971

Salaries	\$ 9,500.00
Executive Secretary	1,329.00
P.I.C.A. Dues	1,130.00
Administrative Secretary	5,568.00
P.I.C.A.	290.00
Bookkeeper & Secretary	4,500.00
P.I.C.A.	234.00
Hospitalization Insurance	719.00
	\$22,270.00

Expenses Executive Secretary

Housing Allowance	\$ 1,800.00
Car Allowance	1,200.00
Travel Expenses	250.00
	\$ 3,250.00

MINUTES OF CONCORD PRESBYTERY

Office Expenses	\$ 350.00
Insurance	200.00
Audit	350.00
Equipment & Repairs	315.00
Maintenance Contracts	750.00
Office Supplies	475.00
Postage	50.00
Publicity	675.00
Phone	<u>1,672.00</u>
Rent	\$ 4,837.00
Contingency	\$ 600.00
Total	<u>\$30,957.00</u>

c. The Committee on Christian Education: Budget for 1971

Christian Education Division	\$ 750.00
Leadership Training	150.00
Guidance Council	750.00
Committee Expenses	1,500.00
Area D.C.E. Office	2,620.00
Youth Council	850.00
Children's Work	350.00
Men's Work	300.00
Camp Grier Committee	300.00
Home & Family	200.00
Audit	<u>200.00</u>
Adult Work	400.00
	<u>\$ 8,170.00</u>

Camp Grier Division

Salaries	26,450.00
Telephone	12,000.00
Electricity	2,000.00
Repairs, Upkeep, Road	1,600.00
Vehicle Expense	500.00
Director Expenses	600.00
Utilities	190.00
Book	750.00
Travel	1,100.00
Annuit & Hospitalization	85.00
Pest Control	1,500.00
Fuel, Heating	1,305.00
F.I.C.A.	200.00
Staff Training	800.00
Contingency	2,750.00
Insurance	500.00
Staff Travel	1,500.00
Curriculum	300.00
Equipment & Supplies	250.00
Office Supplies	250.00
Books	<u>3,000.00</u>
Miscellaneous	\$59,080.00
Capital Maintenance	
Total	<u>\$67,250.00</u>

MINUTES OF CONCORD PRESBYTERY

d. The Committee on National Ministries: Budget for 1971	
Sustentation	\$ 32,500.00
Evangelism and/or Renewal	1,000.00
Mortgage Payments	3,300.00
Committee Expenses	1,800.00
Sub-Committee Expenses	1,000.00
Conference Funds	1,500.00
Insurance	200.00
Appa. Council Dues	100.00
Property Procurement	12,500.00
Property Payments	7,500.00
Special Ministries	10,000.00 *
Child Care	2,100.00
Interagency Labs	1,000.00
Emergency Fund	15,000.00
Conover Work	
Ministers Support	12,000.00
Other expenses	4,000.00
Programs of Training at Camp Grier	<u>5,500.00</u>
	<u>\$111,000.00</u>

* 5,000 a year designated to First Church, Lenoir for 3 years

5. That the following budget for Presbytery for 1971 be adopted:

Causes for Support	Budget	Percents
Assembly Causes:		
World Missions	\$ 84,138.00	17.567
National Ministries	22,010.00	4.596
Christian Education	12,445.00	2.599
Annuites & Relief	11,957.00	2.497
Women's Work	3,254.00	.679
General Council	7,175.00	1.498
TRAV	4,783.00	.999
PSCE	3,839.00	.802
Mountain Retreat	2,635.00	.550
Stillman	4,685.00	.978
Survey	2,863.00	.608
Historical Foundation	768.00	.160
American Bible Society	705.00	.147
Presbyterian Foundation	813.00	.170
National Council of Churches	195.00	.041
World Council of Churches	130.00	.027
Lord's Day Alliance	16.00	.003
Religion in American Life	16.00	.003
	<u>\$162,679.00</u>	<u>33.967</u>
Synod Causes:		
National Ministries	6,517.00	1.361
Presbyterian Home	13,690.00	2.858
Barium Springs	19,355.00	4.041
Christian Education	10,687.00	2.231
Educational Institutions	60,293.00	12.589
Campus Christian Life	12,903.00	2.694
Guidance Program	4,668.00	.975
Inter-Church Relations	1,561.00	.326
Contingency Salary Fund	616.00	.132
Synod's Foundation	81.72	.017
Total	<u>\$131,129.00</u>	<u>27.379</u>

MINUTES OF CONCORD PRESBYTERY

Presbytery Causes:

National Ministries	\$ 35,000.00	7,308
Christian Education	33,600.00	7,016
Lees-McRae	34,320.00	7,166
Canon Hospital	10,000.00	2,088
Grandfather Home	15,000.00	3,132
Grants to Ministerial Candidates	2,000.00	.418
	\$129,920.00	27,128

Administration:

General Assembly Office	\$ 6,750.00	1,409
Synod's Office	8,778.00	1,833
Presbytery's Office	30,957.00	6,464
Presbytery Committee Expenses	8,715.00	1,820
	\$ 55,200.00	11,526

Grand Total

	\$478,928.00	100,000
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6. That the following requests to support the Budget for 1971 be requested from the churches of Presbytery in 1971:

	Request to Support Causes of Church	Members	What Request Mean in Per Capita Giving	Monthly Payments on Requests
Back Creek	\$ 5,151.00	192	\$ 26.83	\$ 429.25
Baird's Creek	1,37.00	27	5.07	11.42
Bayless	1,994.00	276	7.22	166.17
Belk	1,799.00	171	10.52	149.92
Bethany	799.00	91	8.78	66.58
Bethesda	2,274.00	124	18.34	189.50
Bethpage	10,015.00	344	29.11	834.58
Boone, First	4,499.00	311	14.47	374.92
Bridgewater	1,711.00	50	15.42	64.25
Calvary	3,529.00	137	25.73	125.50
Candler	5,325.00	251	21.22	484.00
Cleveland	970.00	83	11.28	40.33
Clinchfield	484.00	39	12.41	40.33
Clio	310.00	19	16.32	25.83
Concord	7,640.00	353	21.64	636.67
Concord, First	35,111.00	750	46.81	2,925.92
Concord, Second	2,553.00	214	11.93	212.75
Conley Memorial	343.00	29	11.83	28.58
Covenant	1,298.00	151	8.60	108.17
Davidson College	37,767.00	498	75.84	3,147.25
Elmwood	435.00	18	24.17	36.25
Fairview	1,421.00	99	14.35	118.42
Faith Creek	2,061.00	97	21.25	171.75
Flores-Harris	1,487.00	125	11.90	123.92
Forest Park	3,433.00	328	10.47	286.08
Franklin	3,341.00	202	16.54	278.42
Franklin	4,322.00	210	20.58	360.17
Green Alpine	1,387.00	36	10.75	32.25
Hamby	8,162.00	348	24.21	96.43
Hickory	4,432.00	137	32.32	701.33
Hickory, First	35,409.00	817	43.11	2,910.38
Immanuel	1,245.00	111	11.22	107.25
John Calvin	5,369.00	188	28.56	447.42
Kannapolis, First	26,264.00	524	50.31	2,197.00
Kannapolis, Second	4,140.00	303	13.66	345.00
Kirkwood	1,986.00	110	18.05	165.50

MINUTES OF CONCORD PRESBYTERY

	Request to Support Causes of Church	Members	What Request Mean in Per Capita Giving	Monthly Payments on Requests
Landis Memorial	\$ 544.00	55	\$ 9.89	\$ 45.33
Lenoir, First	2,722.00	563	42.13	1,976.83
Little Joe's	3,057.00	125	24.45	254.75
Love Valley	535.00	62	8.63	44.58
Marion, First	6,713.00	355	18.91	559.42
McDowell	237.00	19	12.47	19.75
McKinnon	6,947.00	170	40.86	378.92
Mooreville, First	21,628.00	236	92.52	1,802.33
Mooreville, Second	17,639.00	236	75.17	1,603.92
Morganton, First	17,639.00	510	32.77	1,603.92
New Salem	16,637.00	89	187.16	1,550.08
New Salem, First	31,313.00	360	39.76	1,192.75
Northminster	2,880.00	180	16.00	1,240.00
Oakland	1,344.00	235	5.72	112.00
Oakwood	292.00	31	9.42	24.33
Old Port	806.00	56	14.39	67.17
Poplar Tent	2,947.00	252	11.69	245.58
Prospect	14,358.00	490	29.31	1,196.50
Providence	261.00	36	7.25	21.75
Quaker Meadows	896.00	100	8.96	74.67
Rocky River	6,173.00	272	22.69	514.42
Royal Oaks	2,590.00	135	19.19	215.83
Rumple Memorial	2,402.00	163	14.74	200.17
Salisbury, First	27,409.00	752	36.45	2,284.08
Salisbury, Second	9,001.00	429	20.91	750.08
Shearer	2,290.00	191	11.99	190.83
Sherrill's Ford	1,419.00	85	16.69	118.25
Shiloh	393.00	35	11.23	32.75
Siloam	534.00	60	8.90	44.50
Spencer	1,158.00	140	8.27	96.50
Statesville, First	35,090.00	925	37.94	2,924.17
Story Memorial	693.00	78	8.88	57.75
Sweetwater	1,106.00	102	10.84	32.17
Tabor	3,204.00	125	25.64	309.37
Taylorville	2,349.00	140	16.78	195.75
Thicket Creek	4,932.00	136	14.68	411.00
Thicket Creek, First	4,959.00	98	9.79	79.91
Unity	7,099.00	238	29.83	591.58
Waldensian	31,001.00	657	47.19	2,583.42
Totals	\$489,552.00	17,124		
Averages			\$28.59	\$40,795.35

7. That the theme "Give . . . get the Word Around"

- be adopted for the stewardship emphasis for 1971.
- That each Session is strongly urged to accept the budget assignment made to the church and challenge the members of the church to give to it. If the elders of the Session are not willing to move out in faith to accept the challenge the congregation will never grow in its stewardship life.
- That Sunday, November 8, 1970 be designated as Dedication Sunday for the year.
- That the following supplemental offerings be approved for 1971
 - Boards of World Missions and National Ministries
 - Board of Christian Education
 - Board of Annunities and Relief - Joy Gift

- d. Presbyterian Home, Inc. - Mother's Day
- e. Girl Scouts - Our Children's Father's Day
- f. Barmen Springs Home - Thanksgiving Day
11. That a special offering be approved for the Fight Hunger Crusade.
12. That church treasurers remit all funds to the Presbyterian Crusade in regular monthly payments - that checks be made payable to Concord Presbytery, P. O. Box 68, Statesville, N. C. 28677 - and be careful to mark all designated funds so that they may be sent to the causes for which they were given - all other funds are to be marked "Regular".
13. That the Clerks of Session of each church report to the Office of Presbytery, P. O. Box 68, Statesville, N. C. 28677 by December 15, 1970 the amount accepted by the local congregation to support the causes of the church.
14. That all institutions which receive a supplementary offering from the churches of the Presbytery of Concord be reminded that they are to report any gifts sent directly, and that if this report is not received by the treasurer of Presbytery every two months he is to withhold payments until said report is received.
15. Stewardship meeting dates: September 20, 7:15 - Morganton, First
October 21, 7:15 - Kannapolis, First
October 24, 7:15 - Forest Park

Respectfully submitted,

Paul H. Felker

SPECIAL COMMITTEES/COMMISSIONS - The following minutes were admitted to the record:

The Minutes of the Commission to Install the Rev. Earl M. Vaughan: The Commission, according to the appointment of Concord Presbytery, met at Third Greek Presbyterian Church on September 22, 1970, at 10:00 a.m. with Elders Geo. Calhoun, Malcolm Bullock and J. R. Murry and Ruling Elders Willie Perrell, E. W. Wyerly and David C. Knox present, and was opened with prayer by Rev. Malcolm Bullock. Quorum present. Rev. George Calhoun was elected Moderator, and Rev. Jack Roger Morrow Clerk. Rev. George Calhoun presided and led the congregation in a service of worship. Rev. Malcolm Bullock preached from Hebrews 12:22-25 "The Worshipping Congregation" after which Rev. George Calhoun recited the Proceedings of Presbytery leading up to this service, and proposed the Constitutional Questions to both the Minister and the Congregation. These being answered in the affirmative, Rev. Earl M. Vaughan was installed as pastor of Third Greek and Cleveland Presbyterian Churches agreeably to the Word of God and the Book of Church Order. The charge to the Pastor was delivered by Rev. Jack Roger Morrow and to the Congregation by Elder Willie Perrell. The service was concluded with the benediction pronounced by the newly installed pastor, and the leaders of the congregation came forward and gave him their right hand token of cordial reception and affectionate regard. The Minutes were read and approved, and the Commission closed with prayer by Elder Earl M. Wyerly of the Cleveland Church.

The Minutes of the Commission to Install the Rev. Samuel Edwin Lewis: The Commission, according to the appointment of Concord Presbytery, met at Mooreville, N. C. at the First Presbyterian Church May 24, 1970, 7:30 p.m. with Ministers Kenneth Newman, Will Terry and Gaston Goylo and Ruling Elders Norman Schollar, John Allred and Albert H. Coplan present, and was opened with prayer by Elder Norman Schollar. Quorum present. Rev. Kenneth Newman was elected Moderator, and Rev. Gaston Boyle Clerk. Rev. Kenneth Newman presided and led the congregation in a service of worship. Rev. Joseph L. Swiggs of Atlanta Presbytery preached from Acts 27:13-29 after which Rev. Kenneth Newman recited the Proceedings of Presbytery leading up to this service, and proposed the Constitutional Questions to both the Minister and the Congregation. These being answered in the affirmative, Rev. S. Edwin Lewis was installed as pastor of the

First Presbyterian Church of Mooreville agreeably to the Word of God and the Book of Church Order. The charge to the Pastor was delivered by the Rev. Will Terry and to the Congregation by Elder Norman Schollar. The service was concluded with the benediction pronounced by the newly installed pastor, and the leaders of the congregation came forward and gave him their right hand token of cordial reception and affectionate regard. The minutes were read and approved, and the Commission closed with prayer by Rev. Will Terry.

REPORT OF THE RESOLUTIONS COMMITTEE - The report was made by Ruling Elder T. L. Ross and was adopted:

The Resolutions Committee in behalf of Concord Presbytery wishes to express its sincere appreciation to the Franklin Presbyterian Church in Salisbury, completed for the use of the Presbytery of Concord at the 387th Stated Session. The committee wishes to call attention to the following: 1) the privilege of convening in the lovely sanctuary and the use of the entire church plant; 2) the resume of Franklin Presbytery Church, including her accomplishments, brought to our attention by Ruling Elder Charles Klutz, Jr.; 3) the planning and direction of parking; 4) the provision of refreshments and 5) last, but by no means least, the bountiful and delicious meal served by the ladies of the church. For each of these we wish to express our heartfelt "thank you".

The Presbytery also adopted the following resolution: The Presbytery of Concord expresses its deep appreciation for the many years of dedicated service that Miss Eloise Wells has rendered in her position as Director of Christian Education. Her work in the field of leadership training in the local churches through various types of clinics has been invaluable in the training of workers in the local churches. Her wisdom in the planning and projecting various workshops and conferences has greatly enhanced the total work of Presbytery in the field of Christian Education.

Now that Miss Wells has accepted a new position effective September 1, 1970, we not only express our appreciation for the service that she has rendered individually and churches in our Presbytery, but also assure her of our continued interest in her in the future.

The Minutes were read and adopted as corrected.

The Court adjourned at 3:50 p.m. with prayer.

FINLEY M. GRISSETT, Moderator
ROBERT L. FORBIS, Stated Clerk
RICHARD P. SHAW, Temporary Clerk
W. E. KERCHEVAL, Permanent Clerk

CEMETERY PLAN OF FRANKLIN PRESBYTERIAN CHURCH

The cemetery is where we lay our loved ones to rest until judgment day.

The early burying grounds were enclosed; either with a rock wall or a heavy iron fence. This was to protect the graves and the tomb stones from the wild and domestic

animals. In 1881 Rowan County passed the "stock law", requiring farmers to confine their stock to their own land and pasture. From that time on there was no danger or injury to graves or tomb stones and now there are no walls or fences around the Cemeteries.

June 1977

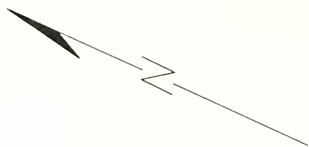
PLOT NUMBER	NAME	PLOT NUMBER	NAME
1	Infant son of W. T. & S. J. Thomason	33	Adam Lentz
2	Infant daughter of W. T. & S. J. Thomason	34	Mary A. Lentz
3	Carrie E. Thomason (Daughter of S. J. Thomason)	35	Sarah V. Lentz
4	Lendra C. Krider	36	Catherine Henrietta Lentz
5	Leonard S. Crider	37	Charles L. Reeves
6	Daisy R. Shuping (Daughter of R. A. & M. F.)	38	Mary Ann Reeves (Wife of C. L.)
7	W. Glenn Fraley (Son of T. D. & M. A.)	39	Cassander Shoaf
8	Infant son of T. D. & M. A. Fraley	40	Walter S. Wilhelm
9	Thomas D. Fraley	41	H. Floyd Wilhelm
10	Margaret A. Fraley	42	William W. & Charles L. Wilhelm
11	Jesse A. Powlas (Son of M. A. & G. L.)	43	Adam Wilhelm
12	William T. Powlas (Son of M. A. & G. L.)	44	Martha Josephine Wilhelm (Wife of Adam)
13	Lloyd Powlas (Son of M. A. & G. L.)	45	Henderson R. Morris
14	John M. Koon	46	Malind Morris (Wife of Maxwell Morris)
15	Susan S. Overman	47	Maxwell Morris
16	Francis R. Overman (Wife of T. P.)	48	Moses A. Jacobs
17	Mary Ann Overman (Daughter of T. P. & F. R.)	49	Clemy Eller Mowery
18	Walter H. Overman (Son of T. P. & F. R.)	50	William Thomas Mowery
19	Thomas P. Overman	51	Margaret E. Jacobs (Wife of W. B. Mowery)
20	Eva Ann Overman (Wife of T. P.)	52	W. B. Mowery
21	N. Augustus Lentz	53	Jane F. Jacobs
22	Mary Eliza Lentz (Wife of N. A.)	54	Lizzie Jacobs (Wife) & C. H. Jacobs
23	Nora M. Lentz (Daughter of N. A. & M. E.)	55	Thomas L. & Addie J. Poole
24	Jacob A. Thomason	56	Martha Fisher (Wife of H. A.) & Mary Clark (Wife of Francis Clark)
	Susan C. Chunn (Wife)		
	Albert Foard (Son)	57	H. A. & Annie Fisher
25	Richard Locke Thomason	58	Abner L. & Susan R. Hall
26	Edith Caroline Thomason	59	Infant Son of A. L. & S. R. Hall
27	Jacob Ralph Thomason	60	Infant Daughter of A. L. & S. R. Hall
28	Rachael Sloan	61	Marvin Hall (Son of A. L. & S. R. Hall)
29	Sarah E. Lyerly (Wife of Isaac)	62	(No Name)
30	John H. Gheen	63	Florance E. Gheen (Daughter of T. T. & M. A.)
31	Laura M. Gheen (Wife of J. H.)	64	Sarah S. Sloan (Daughter of Samuel & Sophia Sloan)
32	William Ernest Gheen (Son of J. H. & L. M.)	65	Jerusha Sloan (Daughter of Samuel & Sophia Sloan)

PLOT NUMBER	NAME	PLOT NUMBER	NAME
66	Charlie P. Thomason	120	John T. Fisher (Son of J. F. & W. E.)
	Turner P. Thomason	121	Elizabeth L. Revel
	Margaret Catherine Thomason	122	Flourney C. Carter (Son of Thomas & Louisa)
67	Beulah T. Maness	123	R. F. Carter & Catherine (Wife)
68	Alma J. Carter (Daughter of S. S. & Anna)	124	Luretta Kincaid
69	Sam S. Carter, Jr. (Son of S. S. & Anna)	125	James Lee Shoaf & Grace Dodder (Wife)
70	C. Ella Carter (Daughter of S. S. & S. E.)	126	Henry Scott Shoaf & Gillie Weant Shoaf
71	John T. Carter (Son of S. S. & S. E.)	127	Malinda C. Hoffman (Wife of R. A. Shoaf)
72	Sallie E. Carter	128	Romulus A. Shoaf
73	Hattie R. Carter	129	John C. Shoaf
74	S. S. Carter & Anna (Wife)	130	George R. Shoaf (Son of R. A. & M. C.)
75	Mary Elizabeth Rainey (Wife of N. R. Shuping)	131	Jonathan A. Shoaf (Son of R. A. & M. C.)
76	Noah Reuben Shuping	132	Jonathan C. Shoaf (Son of A. & E.)
77	Desda D. Shuping (Daughter of M. E. & N. R.)	133	Mary Hall (Wife of I. A.)
78	J. A. Shuping & Lucinda Shuping	134	John A. Hall
79	Isaac A. Hall	135	Margaret E. Hall
80	Soloman L. Hall (Son of I. A. & Mary)	136	Arthur Eugene Davis & Mable Susan Thomason (Wife)
81	Albertine Hall (Daughter of I. A. & Mary)	137	Woodson P. Booth, Sr.
82	Samuel L. Walker (Son of Richard & M. A.)	138	Mary L. Smith
83	James J. Walker	139	Thomas V. Smith & Mary E. Smith (Wife)
84	Mary Ann Walker (Wife of Richard)	140	Charles O. Smith
85	Fannie L. Rainey (Wife of H. C. Cranford)	141	Susan Overman (Wife of Moses H. Overman)
86	Dr. H. C. Cranford	142	Moses H. Overman
87	Sarah A. Swink (Wife of T. R. Pinkston)	143	(No Name)
88	T. R. Pinkston	144	J. E. B. (Initials only)
89	Laura Elizabeth (Last name unknown)	145	Jane E. Ritchie (Wife of Peter A.)
90	(No Name)	146	David L. Elliott
91	(No Name)	147	John Elliott
92	Mary Mowery Gullett	148	Sarah Elliott (Wife of John)
93	Sarah Eliza Jacobs (Wife of S. R. Mowery)	149	William M. Elliott
94	Somers R. Mowery	150	John G. Elliott
95	Edgar R. Mowery	151	John H. Elliott
96	Thomas A. Mowery	152	Hilary Elliott
97	Robert L. Sullivan	153	Mary K. Elliott (Wife of Hilary)
98	(No Name)	154	Lovenia Thomason (Wife of George W.)
99	Mary A. Gheen (Wife of G. H. Gheen)	155	George W. Thomason
100	George H. Gheen	156	(No Name)
101	Jessie E. W. Cozort (Son of J. A. & R. A.)	157	(No Name)
102	Charles S. Cozort	158	Thomas B. Graham
103	Jessie A. Cozort	159	W. C. Waggoner
104	Fannie L. Gheen (Wife of D. B.)	160	Lawrence T. Owen (Son of W. E. & M. L.)
105	Emma J. Gheen (Daughter of D. B. & F. L.)	161	Ronda E. Owen (Son of W. E. & M. L.)
106	David M. McHargue	162	N. V. Waggoner
107	Samuel & Nancy Jane Brown McHargue	163	C. A. & M. E. Waggoner
108	Ruby K. McHargue	164	R. A. Wagoner
109	Sallie E. McHargue	165	Laura B. Wagoner
110	Michael Brown	166	W. Spencer Wagoner (Son of R. A. & L. B.)
111	L. M. B. (Initials only)	167	Arthur Young Wagoner & Ida Louise Wagoner
112	W. L. B. (Initials only)	168	Nancy C. Elliott (Wife of Samuel)
113	C. E. B. (Initials only)	169	W. Archey Morris (Son of M. & L.)
114	(No Name)	170	S. E. Cranford
115	Elizabeth Owens		Mollie Cranford
116	Thomas M. Foard		Willie Cranford
117	Elizabeth Foard (Wife of T. M.)	171	(No Name)
118	David B. Gheen	172	(No Name)
119	Grover C. Kincaid (Son of R. A. & Lizzie)	173	(No Name)

PLOT NUMBER	NAME	PLOT NUMBER	NAME
174	Mary E. Kanup	228	Ann Elizabeth Foard (Wife of T. M. Foard)
175	W. T. Thomason	229	Mary West (Wife of William West)
176	Fannie V. Thomason (Wife of W. T.)	230	(No Name)
177	Mary Bell Thomason (Daughter of R. & M. E.)	231	Amanda Cline
178	Sammie Lock Thomason (Son of W. T. & F.)	232	Margaret Ellen Cline (Daughter of Michael Swisher, Sr.)
179	John Dickey Thomason (Son of W. T. & F.)	233	Thomas R. Holt
180	John D. Thomason	234	Jane Holt (Wife of Thomas R. Holt)
181	Adeline Thomason	235	James Madison Holt (Son of T. R. & Jane Holt)
182	Infant Daughter of John & Adeline Thomason	236	Infant of T. R. & Jane Holt
183	Mary E. Thomason	237	Lucy Ann Agner (Wife of Milas A. Agner, Esq.)
184	Infant Son of John & Adeline Thomason	238	B. B. (Initials only)
185	William Waggoner	239	J. B. (Initials only)
186	L. C. Kanup	240	John Blackwell
187	D. S. Knupp	241	Eleneder Blackwell (Consort of J. Blackwell)
188	Annie Lee Fesperman	242	Fanny L. Cranford
189	Jesse Hulin	243	Hubburt C. Shuping (Son of N. R. & M. E.)
	Angeline Swink & Elizabeth Tarrh (Wives)	244	Florence I. Shuping (Daughter of N. R. & M. E.)
	Willie & Annie Hulin (Children)	245	Willie G. Shuping (Daughter of N. R. & M. E.)
190	Alexander P. Swink (Son of Wiley & Polly Swink)	246	Aaron Rainey & Mary Ann Julian (Wife)
191	Camilla Jacobs (Wife of Lewis)	247	Lewis Jacobs
192	Lewis Jacobs	248	John William Jacobs & Louisa Hulin
193	A. A. Shuping	249	Archy J. Jacobs (Son of J. W. & L. C.)
194	Michael Shuping	250	Infant daughter of J. W. & L. C. Jacobs
195	Amelia Shuping (Wife of Michael)	251	Polly S. Jacobs (Daughter of J. W. & L. C.)
196	Lydia H. Ridenhour	252	Effie Jacobs (Daughter of J. W. & L. C.)
197	Sarah Thomason (Wife of George)	253	William M. Kincaid
198	Richard Thomason	254	Sarah E. Kincaid (Wife of W. M.)
199	Mary E. Thomason (Wife of Richard)	255	William A. Mowery (Son of W. E. & H. A.)
200	Margaret R. Thomason (Daughter of Richard & Mary)	256	Charlie Lee Penley & Nina Mowery Penley
201	Nettie Thomason (Wife of Paul A. Cruse)	257	Harold Duran Mowery (Son of Mr. & Mrs. J. L. Mowery)
202	Ransom P. Jacobs	258	John A. Pickler & Kate Pickler (Wife)
203	H. S. Jacobs	259	Margaret A. Pickler (Wife of J. A.)
204	Infant Son of E. A. & A. E. Propst	260	Mary C. Howard
205	Jacob P. L. Propst (Son of E. A. & A. E.)	261	Milton James Hager (Son of C. M. & Colleene Hager)
206	Infant Son of G. T. & J. A. Thomason	262	Clarence M. & Colleene T. Hager
207	Fannie Belle Thomason (Daughter of G. T. & J. A.)	263	Mattie Mae & Charlie G. Thomason
208	G. T. Thomason	264	Thomas M. Rice
209	Josephine A. Thomason (Wife of G. T.)		Margaret J. Harrison (Wife of T. M.)
210	Watson Thomason		Emma J. Rice
211	Kate Irene Thomason	265	Leroy H. Rice (Son of T. M. & M. J.)
212	George Y. & Pearl B. Thomason	266	Ada B. Peeler (Wife) & W. Thomas Fraley
213	Edward James Lewis & Lucile Thomason	267	Lillian E. Fraley (Daughter of W. T. & A. B.)
214	Adel S. & Frank T. Thomason	268	John Adam Fraley (Son of J. N. & Annah)
215	Frank Odell Cranford (Son of A. Y. & P. E.)	269	J. N. Fraley & W. Annah Fraley (Wife)
216	Mary E. Gheen (Wife of M. A.)	270	Elizabeth Swink (Wife of George Swink)
217	Mary Elizabeth Gheen (Daughter of M. A. & M. E.)	271	Nancy Jane Trott (Wife of W. H.)
218	Marcellus W. Gheen (Son of M. A. & R. Gheen)	272	S. S. Trott
219	Joseph B. Gheen (Son of M. A. & R. Gheen)	273	Elcy Wadsworth Trott (Wife of S. S.)
220	Milas A. Gheen	274	J. Walter Trott
221	Mariah E. Graham (Wife of T. B.)	275	Annie L. Trott (Wife of S. E. Emerson)
222	Hannah Kincaid	276	Edgar W. Trott & Ruth J. Brinegar (Wife)
223	Jesse Kincaid	277	Bobbie Lee Overman (Son of M. H. & M. E.)
224	Taylor Thomason	278	Infant daughter of A. L. & M. E. Swicegood
225	(No Name — Marker Broken)		
226	D. E. F. (Initials only)		
227	Nancy C. Bailey		

PLOT NUMBER	NAME	PLOT NUMBER	NAME
279	Nannie Elizabeth Trollinger (Wife of A. G. Cranford)	308	Mary Victoria Lentz (Daughter of J. R. & M. G. M. Lentz)
280	A. G. Cranford	309	Mildred Lentz (Daughter of J. R. & M. G. M.)
281	Willie Cranford (Infant son of A. G. & N. E.)	310	Paul J. Lentz (Son of J. R. & M. G. M.)
282	Lula E. Cranford (Wife of J. F. Ratledge)	311	A. A. Lentz & Beulah Ella Wilson (Wife)
283	Wilson Trott	312	Lois T. Wilson
284	Robert Lock Trott (Son of W. & M. K.)		Genevieve Wilson
285	Rev. Thomas L. Trott	313	Luther C. Wilson
286	Moses H. Overman	314	Grace Neely Kincaid & James Brandon Kincaid
287	James Columbus & Annie Cranford Parks	315	Julius Gilbert Feserman (Son of J. A. & Addie)
288	H. G. & Alice Cranford	316	Wade Rankin
289	Infant son of J. H. & E. M. Kincaid	317	Sarah Thomason Rankin
	Bessie Kincaid (Daughter of J. H. & E. M.)	318	Sarah Jane Thomason (Wife of W. T.)
290	John Henry & Essie Gheen Kincaid	319	Henry L. Foard & Anne Lindsay Foard (Wife)
291	Jessie Mae Kincaid	320	Elizabeth Foard McAlister
292	Eva L. & Calvin A. Jacobs	321	Frank L. Foard
293	W. Thomas Gheen	322	Cicero Foard Fowler & Jessie Lloyd Fowler
294	Addie Gheen (Wife of W. T.)	323	Ida Mae (Wife) & Robert Lee Thomason
295	Benjamin F. Jacobs & Ellen C. (Wife)	324	Bruner R. Thomason
296	Robert L. Wilson (Son of L. C. & L. H.)	325	John Joseph Kincaid
297	W. Charlie Overman	326	Alice H. Overman (Wife of J. J. Kincaid)
298	Infant Daughter of W. C. & Ruth Overman	327	Annie E. Kincaid (Daughter of J. J. & A. H.)
299	George Albert Overman	328	Lois Hill Kincaid (Daughter of J. J. & A. H.)
300	Jennie Owen & Lonnie W. Overman	329	John Washington Thomason & Sarah Alice Fisher (Wife)
301	George W. Overman & Annie Jacobs (Wife)	330	Bryon M. & Kathleen T. Shives
302	John Wesley Shuping	331	Jacob A. Kluttz
303	Gilmer G. Shuping (Son of J. W. & A. J.)	332	Catherine L. Kluttz (Wife of J. A.)
304	Amanda J. Shuping	333	Caleb L. Kluttz & Ellen A. (Wife)
305	Richard R. Shuping	334	James Lewis Mowery & Malissa Fielder Mowery
306	Teresa Ann Overman (Infant)	335	Ruth Isabelle Thomason & Ossie May Thomason
307	Jerry R. Lentz & Mary Grace Monroe Lentz (Wife)		

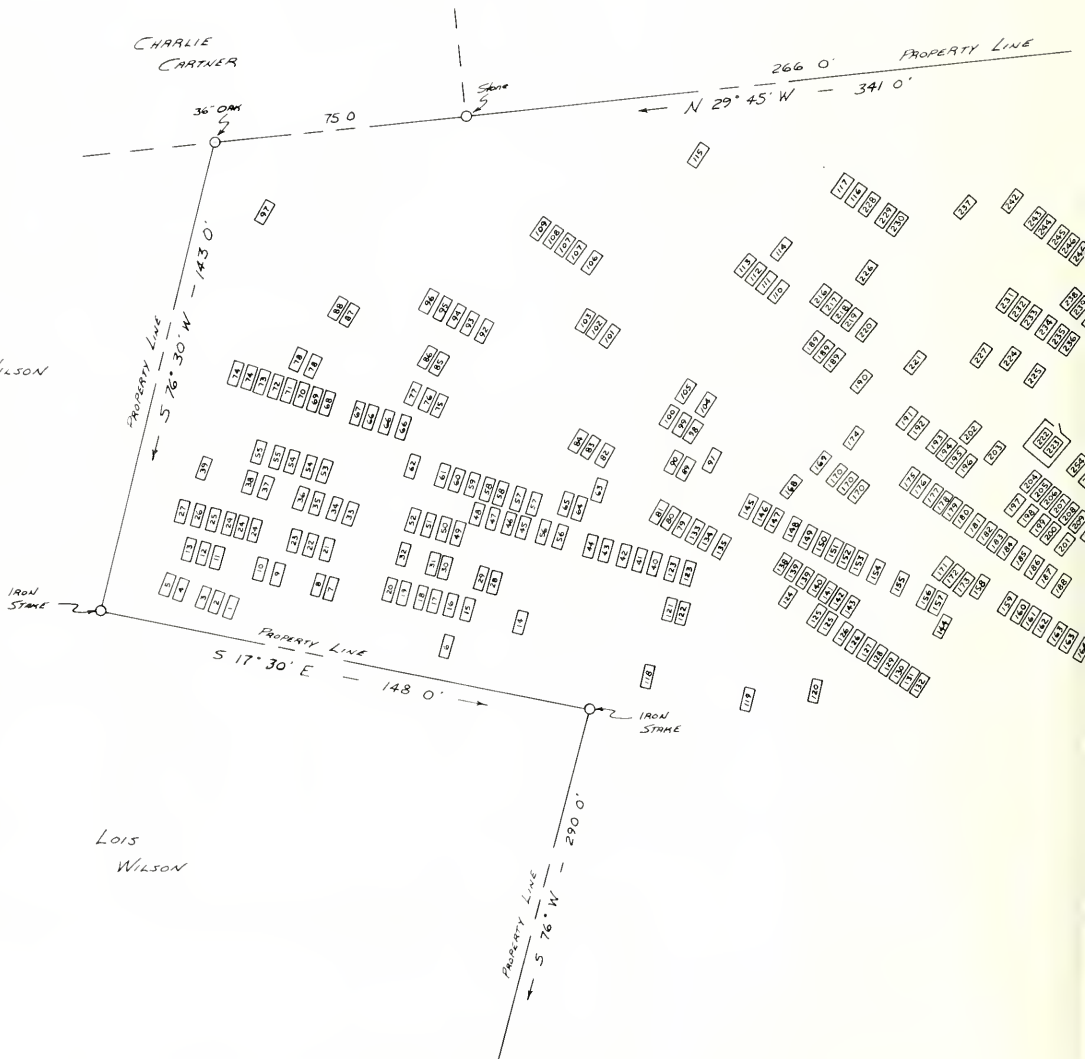




J S CRAWFORD

CHARLIE
CHARTER

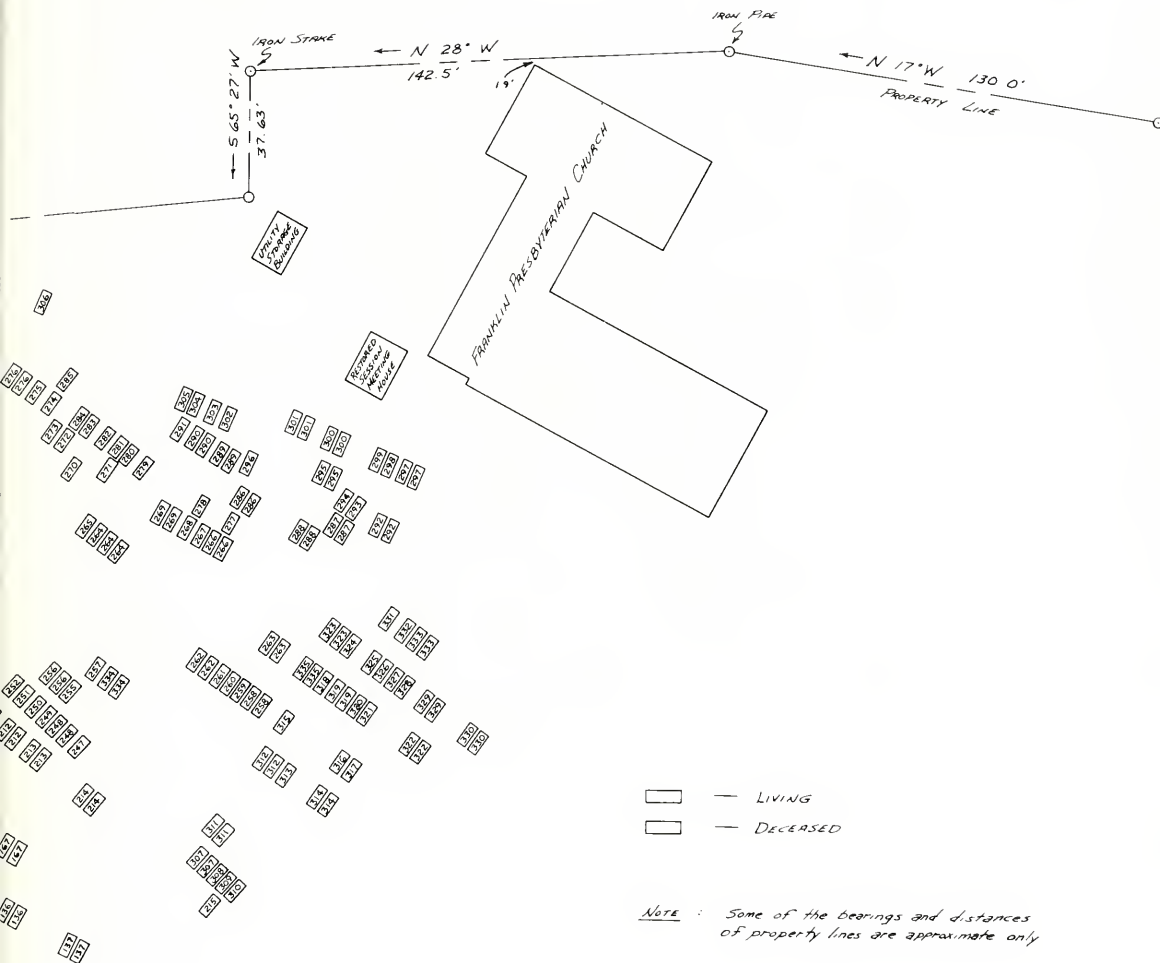
LOIS
WILSON





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J S CRAWFORD



Duke Library Service Center



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